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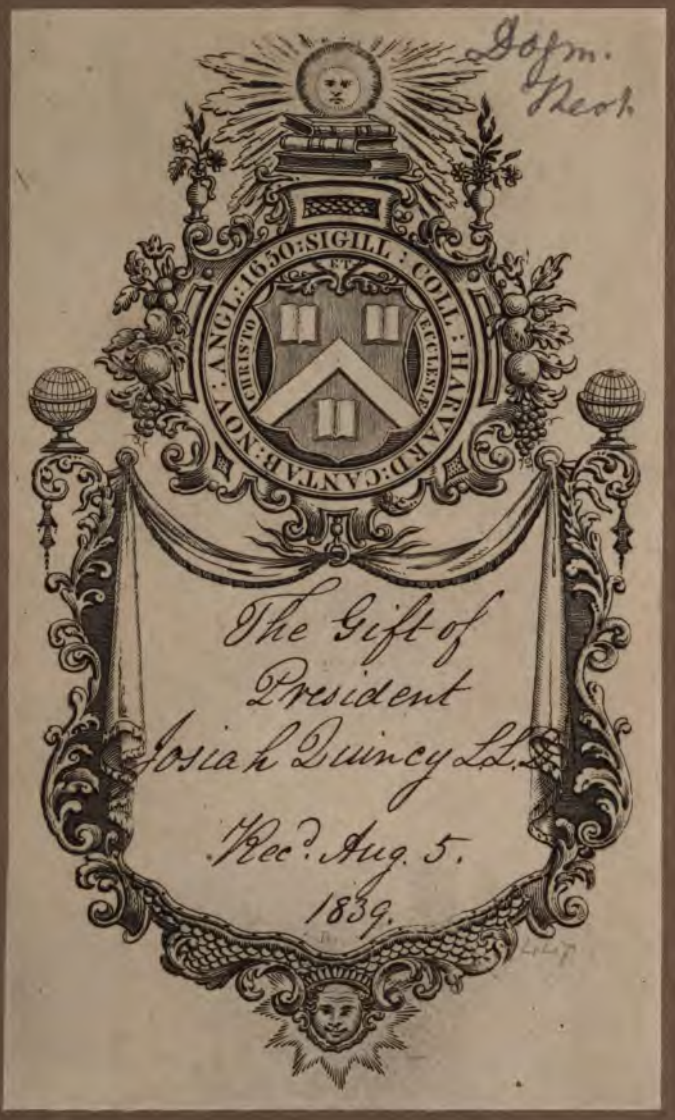
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Rec'd. Aug. 5.
1839.

Rec'd Aug. 5, 1859
Gift of Prof. Bunsen

To His Honour
The Mayor
Respectfully from the Author

Universal Salvation Indefensible upon Mr. Balfour's Ground.

A

REPLY

TO

"AN INQUIRY

INTO THE SCRIPTURAL IMPORT OF THE WORDS SHEOL, HADES, TARTARUS, AND GEHENNA: ALL TRANSLATED HELL, IN THE COMMON ENGLISH VERSION.

BY WALTER BALFOUR."

IN A SERIES OF

LECTURES

DELIVERED IN THE UNIVERSALIST CHURCH, CHARLESTOWN.

BY JAMES SABINE,

Pastor of the First Presbyterian Church in the City of Boston.

BOSTON:

PRINTED BY EZRA LINCOLN.

1825.

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BE IT REMEMBERED, that on the fifth day of February, A. D. 1825, in the forty ninth year of the Independence of the United States of America James Sabine, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:

"Universal Salvation Indefensible upon Mr. Balfour's Ground. A Reply to "An Inquiry into the Scriptural import of the Words Sheol, Hades, Tartarus, and Gehenna: al. translated Hell, in the common English Version. By Walter Balfour." In a Series of Lectures delivered in the Universalist Church, Charlestown. By James Sabine, Pastor of the First Presbyterian Church in the City of Boston."

In conformity to the act of the Congress of the United States, intitled, "An Act for the Encouragement of Learning, by securing the Copies of Maps Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned;" and also to an act intitled, "An Act supplementary to an Act, intitled, An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical, and other Prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

PREFACE.

The question has been often agitated, whether Theological Controversy has tended in any good measure to promote the knowledge of Divine Truth. This question, however, in an abstract form, is not easily answered; much depends on circumstances, and it has always been so; judgment ought to be exercised in the case, so as to determine on what controversies may be agitated, and when they may be entered on with the best prospect of success. The judgment exercised by mere partisans and sectaries is to be little respected in this case, with them the prosperity of their denomination is every thing, and though religion may be at a low ebb, if things are smooth and quiet in their section all is well. If the benefit of a particular party is to be promoted by controversy, then, the controversy must be entered on and pursued with zeal. But if several parties be equally interested in opposing some declared errors, and it cannot be agreed upon which is to share most largely in the victory, all will agree to be silent, and let the error run on, leaving it, they say, to God, nothing good can be hoped for in such a controversy. Thus it has been for some time past in this region of the church, to which the attention of the Reader must be directed. The growth and speed of Universalism is the more particular subject. It appears from the *Register* of 1817, that there were in this *State* nine Universalist Societies.—From the same *Register* in 1825, it appears that there are twenty eight of that denomination. A very considerable proportion of this increase of Universalism is of the Non-retribution class. This is the ground assumed by Mr. Balfour, and his book is written to give efficacy, and currency to a system which delivers all men from all moral obligation, and introduces the vilest of the human race, their hands defiled with blood, to the bosom of heaven's bliss, and to the embrace of a holy God. What has been written and published on this theory heretofore, for the most part, has been very far from reputable either to authorship or morality. But Mr. B— stands forward as a man of letters, from his youth he has classed with the more serious, evangelical, and God-fearing part of the religious community: he has for years been endeavouring to establish a society of Christians upon principles more pure and simple, than what has yet appeared in Christendom; these circumstances give character and interest to his change of theological system, and his book, from the very nature of the case, must gain attention, and his system admirers. There is another thing, Mr. B—'s departure from orthodox ground has been declared to have been occasioned, or assisted, by the doctrinal defections so manifest in our orthodox churches. Upon his first step towards Universalism he asked and repeatedly sought better instruction and advice of theologians in high repute in our schools, but these, instead of helping his return, drove him farther astray, and abandoned him to the

devourer. With such impressions upon his mind, as these circumstances must necessarily produce, Mr. B— sat down to write his book, and justified him, as he thought, in treating the whole orthodox body as fallen and vanquished, as a body unable to say a word in vindication of the doctrines they had been propagating for centuries—doctrines believed by many, but that could be proved by none. With these things before the public, and the "Inquiry" circulating wider and wider, a challenge appears in one of the most respectable journals in our city, calling upon the ministers of religion to show cause, why they have for so many years taken wages for preaching the doctrine of retribution, or to give up their claim to talent and honesty. To this *public*, and I must say *candid* challenge there appeared a very *uncandid* reply, a reply that did little credit to the man who wrote it, and less to the party who dictated it. But it was evident that orthodoxy would not appear in the gap, and with this impression upon the public mind, the "Inquiry" was put upon the author of the following discourses, which are offered as a reply. And here it must be understood that these Lectures were not obtruded upon the public ear, a reply was demanded, and many a serious Christian asked 'Will no one meet this uncircumcised Philistine who hath defied the armies of the living God.' Under these circumstances the service in the following pages was offered, provided a pulpit were furnished in some suitable place. This offer brought to light the enemies of free inquiry of every party. The *Universalist Magazine* dealt in a style little short of scurrility—the *Telegragh* joined issue with the Magazine, and passed sentence upon the projected plan of debate—the *Watchman*, for want of a better example, copied the Telegraphic sentence, and thus all *parties* showed their disapprobation of free inquiry. Notwithstanding all this the Methodists showed their independence, and voted, in two separate meetings of their Board, their pulpit, and the time was announced for the commencement of the Lecture. But alas! some time serving spirit was suffered to steal into their cabinet, and so these good people were compelled after all their voting, to revoke their own doings and withdraw their desk from the controversy. At this crisis the *Universalist Society* in Charlestown offered their place, and stood to their engagement, and here the Lectures were finally delivered to a crowded and attentive audience, with what effect remains yet to appear.

Mr. B—'s book in point of literature is considered as a respectable performance. The following discourses are not intended by their author to dispute this: the same body of learning is not needed in the reply, neither does the author offer himself as a rival on this ground, his attainments in this particular, especially, are small and limited; but he hopes that they will be found sufficient to meet the "Inquiry" on those subjects treated therein; his great object has been, as much as possible, to release the subject from these perplexities, instead of farther involving it in labyrinths, not easily explored by common readers.

Boston, February, 1825.

LECTURE I.

Examination and trial of the ground taken in the Inquiry.

BELOVED, BELIEVE NOT EVERY SPIRIT, BUT TRY THE SPIRITS WHETHER THEY BE OF GOD.—1 *John* iv. 1.

CHRISTIANITY, with all its peculiarities, with all its high and divine authorities, makes no demand upon man, but what may be denominated a *reasonable service.* Jehovah is the self existent fountain of intelligence: from this source proceeds, and from this source is enriched the whole moral creation of God: by whatever name these beings are to be known—whether thrones, dominions, principalities or powers—whether angel or man, they are to be known as reasonable and intelligent beings. In whatever state these intelligences dwell, under whatever form they may appear, with whatever bodies they may come—whether in vehicle of flesh or of spirit; no yoke of bondage must be imposed on the mind; whatever is mental must be as free in its moral agency, as is the mind of Deity. Thus constituted, the human mind cannot be acted upon physically or mechanically, whatever is presented as truth, must come with reasonable evidence; no mere authority can enforce the thing; if it be wanting in evidence, the mere employment of power to enforce it, rather tends to awaken suspicion, and lessen its credit. Hence a miracle, real or pretended, wrought in confirmation of what is either palpably false, or wanting in credit, so far from giving it the aspect of truth, gives it the colour of a lie. Had the mind of man never been depraved and polluted by sin, there had never been the need of miracle; and just as the mind is enabled to divest itself of all sinful impurity, and to exercise its own intelligence, it is capable of comprehending and acknowledg-

ing the truth, without the intervention of a supernatural agency.

Much as we are disposed to admit the idea of human depravity, we are, nevertheless, careful not to abandon our minds to every wind of doctrine. Whatever may be the plea of old and sage antiquity—whatever the assumptions of learning, the impositions of deep research, or the boastings of heavenly communications, we withhold our assent and consent, till reasonable evidence be brought down to our humblest comprehension. Upon this principle the mind and will of God are made known to men: and the Deity is careful that the human mind should be exposed to no imposition, or being exposed, should be upon the alert to detect and apprehend every imposture. Hence God warned the Israelites against the approaches of deception in signs and wonders and dreams, testifying to what neither they nor their fathers knew, that is, of which they had no evidence; and commanded them to hold fast, and to continue only in that of which they had the most positive demonstration. Such too is the doctrine inculcated in both books of the law, the old covenant, and the new. This is the evidence our Divine Saviour produces, and to which he appeals: 'If I do not the works of my Father believe me not:'—'If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself,' or, whether I am an impostor. Such also is the criterion to which the ministry of the apostles is brought. 'The Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified—Christ the power of God and the wisdom of God.' Upon this same principle goes the advice given by John, the Beloved Disciple, the Evangelist and the Divine——

'Beloved, believe not every spirit, but try the spirits whether they be of God—Because many false teachers are gone out into the world.' Men and brethren, this is the principle upon which we are assembled this evening. Reve-

lation is our accredited standard, and to this alone shall we appeal in the exercise of our reason and judgment. In this appeal we shall endeavour to divest ourselves of all party prejudice; to us it is to be a matter of small account what is orthodox, or what is heresy, the question with us is, only, WHAT IS TRUE?

It will now be our business to take a distinct view of the ground for which we are to contend; it will be highly proper that we ascertain, with exact precision, the ground assumed by our author in his "Inquiry." In order to make our way to this plain and clear, it will be necessary to mark the ground usually taken by Universalists in general; this will be important as it will enable us to see whether Mr. Balfour's ground is the same as that already occupied by Universalists, or whether his is new and untried.

The ground usually and hitherto taken by Universalists admits of three views. 1. The immediate salvation of all. 2. The annihilation of the wicked after a limited punishment, though this class are *Destructionists* rather than *Universalists*: and 3. The final restoration of all who shall be disciplined by the punishment divine goodness shall inflict. Our author shall state his own ground for himself; his words are, "The simple object in this inquiry, is, to ex-"amine the foundation on which the doctrine of endless "misery is built." Our author proceeds to explain, "This "doctrine rests on the *fact* or the *falsehood* that a place "called *Hell*, in a future state, is prepared for the punishment "of the wicked." From the statement of the question thus far, it would seem that our author was going only to show that there is no place of "ENDLESS *misery*," for he says that "this Inquiry is, to examine the foundation on which the "doctrine of ENDLESS *misery* is built." But upon pursuing his ground a little farther, it is evident, he intends not simply to oppose the doctrine of *endless* misery, but the doctrine of *future* punishment altogether, whatever may be the degree or duration of that misery or punishment: for

he says that "in speaking, and preaching, and writing on "the subject, this," namely, *future punishment*, "is always "presumed as true. It is taken for granted as indisputable. "Most Universalists have conceded this to their opponents," that there is a place of future punishment, "and have con-"tended not against the existence of such a place of misery, "but against the endless duration of its punishment. All "the principal writers on both sides of the question proceed "on this ground, that there is a place of future punishment, "and that the name of it is *Hell*. Winchester, Murray, "Chauncey, Huntington and others, all admit that Hell is a "place of future punishment. Edwards, Strong, and others "who opposed them, had no occasion to prove this but on-"ly to show that it was to be endless in its duration." We now see, very distinctly, that our author's object is to contend against future punishment in every view of it; this conclusion is demonstrated by what is added: "This Inquiry "is principally for the purpose of investigating, if what has "been taken for granted by the one party, and conceded by "the other is a doctrine taught in scripture." That is, *that the doctrine of future punishment is not taught in scripture.* We now perceive that there is some little inaccuracy in Mr. B—'s outset; he says in the very first sentence that the *simple* object of his Inquiry is to be on the doctrine of *endless* misery: but we see now that that is not his *simple object*, for his Inquiry is "*principally*" to investigate the doctrine of *future* misery, without any special regard to its limitation or duration. He is as much opposed to Winchester, Murray, Chauncey and Huntington, advocates for a limited future punishment, as to Edwards and Strong, advocates for eternal punishment.

I hope that I have not mistaken Mr. B—'s question, I have looked at it on all sides, and under every form of expression, and I have appealed to his readers too, and the impression he has made on every mind, I have consulted, is in accordance with that made on my own, namely, that

Mr. B—'s scheme denies the doctrine of any future punishment. However, there is one more view to be taken of the stated question, which perhaps will afford a still more distinct justification of our conclusion. Towards the end of our author's work, he introduces an objection to his system, made by some one who would substitute a STATE of punishment for a PLACE of punishment. To this change of idea Mr. B— seems to have considerable objection, but yet, admitting the new term, he gives us to understand that his theory of *No future punishment* is not touched thereby, leaving us to conclude that his theory admits of no future *state*, *condition* or *place* of misery as existing in all God's universe.

Our conclusion may now be summed up. Mr. B— proposes to prove that *Sheol*, *Hades*, *Tartarus*, and *Gehenna*, all translated *Hell* in our common Bible, do not represent to us any place, state or condition of future misery or punishment. This is the first member of the conclusion; the second is, that as Hell is no place or state of misery, the scriptures nowhere teach that there is any state or place of punishment in the world to come. Assuming then this position to be Mr. B—'s ground, we perceive that his system differs widely from those we have been usually called to contemplate. His system differs from that which includes the *immediate salvation* of all. Mr. B— says nothing about salvation or future happiness; if he contends for salvation it is negative salvation, in not being punished; but as to what is generally understood by salvation, he says nothing direct about it. His system differs from the second view of Universalism, which supposes the *annihilation* of the wicked after a season of punishment. Mr. B— says nothing of annihilation or of punishment. His system differs from the third view, namely, *restoration* after disciplinary and salutary punishment. Mr. B— knows nothing of punishment in any degree or for any period whatever. Thus

have we arrived on the ground marked out by our author himself—The principle is this, that,

Punishment in a future state is not taught in the holy scriptures. This is the ground we are to trace in this discourse, and it will be our duty to do it with all candor and faithfulness, as it becomes the cause we profess to serve. It will not be our province, at this time, to dispute the ground with Mr. B— but to grant much of that for which he contends. It shall be admitted that *Sheol* in the Old Testament has no reference to a place or state of misery; and that *Hades*, *Tartarus* and *Gehenna* in the New, are equally inapplicable to a future state of misery. This we grant now, to stay the argument for the present, while we view this taken ground, not to prevent our disputing, at least for some portion of it, hereafter. I shall now proceed to produce some passages from the "Inquiry," in which Mr. B— asserts that the scriptures do not teach the doctrine of future punishment.

At the head of the second section, Chap. ii. we have it thus: (116) "A number of facts stated, showing that Ge-"henna was not used by the New Testament writers to "express a place of endless misery." This position is strengthened thus. "Then, let it be kept in remembrance, "that neither Gehenna, nor any other word, is used in the "*Old Testament* to express a place of *endless misery* for the "wicked—(120) No person in the New Testament, our "Lord excepted, ever threatened man with the punishment "of Gehenna, or Hell, he is the only person who ever spoke "about such a punishment.—(121) Another fact is that all "that is said about Gehenna in the way of threatening, or "in any other shape was spoken to the *Jews*. Jews, and "*they only* were the persons addressed when speaking of "Gehenna. It is not once named to the Gentiles in all the "New Testament, nor are any of them ever threatened with "such a punishment." The nature and character of that punishment threatened to the Jews, our author clearly

points out, at least his own views of it. The punishment our Lord threatened was the *damnation of hell*, interpreted by the Inquirer to mean the sufferings coming upon the rebellious and ungodly Jews in the destruction of their city, as foretold by Jeremiah under the symbol of a burning Tophet in the valley of Hinnom, and as actually fulfilled in their history recorded by Josephus. Mr. B—'s words are, (140) "It is evident that a punishment under the emblem of "Gehenna, was threatened the Jews by their own prophets, "and this punishment was of a temporal nature. No pun-"ishment of a different kind was threatened them——Our "Lord by these words (the damnation of hell) only remind-"ed the Jews of a particular prediction of one of their own "prophets—(139) Jeremiah and our Lord evidently spoke "to the same people, the Jews, both speak of a punishment, "and a very dreadful punishment, to this people—Both are "speaking of a temporal punishment, and not of eternal, to "this people." Thus far our author on the punishment threatened the Jews; we shall now proceed to notice Mr. B—'s view of punishment to which the Gentiles are obnoxious.

(221) "The history of the acts of the apostles, contains "an account of their preaching for thirty years, but not "once is the subject of *Hell* or Gehenna torments, men-"tioned by them. They were commanded to preach the "Gospel to every creature, and they did so, but to no crea-"ture under heaven did they ever preach this doctrine. "No living being did they ever threaten with such a pun-"ishment.—(225) Another fact is, that the salvation re-"vealed by the Gospel is never spoken of as a salvation "from Hell or endless misery. No such salvation was ever "promised or predicted in the Old Testament, and no such "salvation was ever preached by Christ, or his apostles. "Our Lord received the name Jesus, because he should *save* "*his people from their sins.* But I do not find that he re-"ceived this name or any other because he should save

"them from Hell. Our Lord and his apostles in their "preaching, proposed by it to turn men from darkness to "light; from the power of Satan unto God; from idols to "serve the living God; from the course of this world; and "from all sin to holiness; but where do we ever read of "their proposing to save them from Hell? No such salva-"tion was preached by our Lord. In all (those) texts "where he speaks of Hell, he was not preaching the Gos-"pel, but addressing the Jews about the temporal calamities "coming on them as a people. In no instance did he ever "exhort men to bring forth fruits worthy of repentance, be-"cause they were exposed to Hell torments in a future "state—(230) The apostles say not a word about Hell to "any man."

Thus have we before us in Mr. B—'s own words his view of the doctrine of future punishment as it applies to all mankind, to every man under heaven. Let us now as logically as we can examine and compare these sentiments.

1st. I must institute an inquiry upon the *terms* he uses in this statement, for instance "ENDLESS *misery*"—"ETERNAL *punishment*." *Endless* and *eternal* are terms, as here used by Mr. B— to which I object; the introduction and application of them is contrary to covenant. Mr. B—'s Inquiry is not on the subject of *endless* or *eternal* misery but on FUTURE misery. His system is opposed to that of Chauncey, Huntington, &c. as much as it is to that of Edwards, that is, opposed to a limited punishment in futurity, as much as to an eternal punishment in futurity; he should therefore always say, *temporal* punishment, when he means those calamities which come on men in this present life, and *future* punishment, when he means the miseries of a future life. This distinction is not a quibble, it is a logical and important one, because it divides the parties in this discussion into *two*, which otherwise would be *three*: it makes *temporal* punishment one party, and *future limited* with *future eternal*, the other. *Future* is a common term equally

applicable to those who hold a *limited*, as to those who hold an *eternal* punishment. And these terms, also, must be settled and have a distinct voice, or we shall never come to any safe conclusion. Mr. B— it is true has not in his discussion preserved this distinctness of expression, but that is his fault, he ought to have been thus distinct, for, he covenants with us, when he takes his ground, to consider FUTURE not *eternal* punishment as the subject of opposition; and also that by proving Gehenna punishment to be only temporal, he means to prove that there is no future punishment. For if Mr. B— is allowed to select these terms, each of them, as may best suit the occasion of his argument, I throw up the contest, having no hold upon him. If I resist him upon future *limited* punishment, he will flee to future *eternal*, and so vice versa. I am not now charging Mr. B— with a design to be unfair, I believe it to be otherwise. My persuasion is, that he intends by his assumptions to oppose future punishment in both degrees; if he had not, he, with his accredited candor and honesty, would have told us so. If he had intended to admit, that there is a state of punishment or misery independent of what has been ascribed to Sheol, Hades and Gehenna, he most assuredly would have told us so; but of this he has said never a word; and having agreed at the outset to consider, in his "Inquiry," the subject of misery or punishment in the present state, in opposition to suffering in the future state, we shall hold to the engagement; and therefore whenever Mr. B— uses the term *eternal* or *endless* in this argument, he means simply FUTURE.

A second remark must be on the ideas which may be likely to be conveyed by the seemingly indefinite use of *Hell* as a term expressing the idea of punishment or misery. "Let it be kept in remembrance" (says Mr. B— as before cited) "that neither Gehenna, *nor any other word* is used in "the *Old Testament*, to express" the idea of future misery. Here his meaning is plain, so far as it relates to the Jews,

there is nothing addressed to them, he says, expressive of future punishment. We inquire next whether the same sentiment is not conveyed to the Gentiles, by the non use of Gehenna or Hell, that is by saying nothing about Hell to the Gentiles, as the apostles never said any thing of Hell to them: for Gehenna was not known to them as a place of misery, or as an emblem of misery: whence I suppose Mr. B— intends that we should conclude that nothing was said to the world about any future state of misery. If this is not Mr. B—'s sentiment, or if he did not intend that we should come to this conclusion, he ought to have told us, that though the apostles did not threaten Gentiles with the punishment of Hell or Gehenna, yet they told them that punishment was prepared for all the wicked: but he does not say, nor intimate this; nay, so far from it, he represents the apostles as teaching the Gentiles the whole Gospel, without saying a word to any creature under heaven on the subject of a future punishment. "No living being (says Mr. B—) did they ever threaten with such a punishment." The Mediation of Christ too, he tells us, was not designed as a remedy in this case. "No such salvation was ever preached by Christ or his apostles."

We have now, as we think, taken a comprehensive and a fair view of the ground assumed by *Mr. Balfour* in his INQUIRY. We have endeavoured to distinguish between the mere casualties of phraseology, and the visible drift of his argument. Those expressions which are to us inaccurate and irrelevant we have pointed out, and others we conceive more in point have been accepted and applied to the admitted question. And there is no other conclusion to which we can come, and we think, in the exercise of the candor of which we are capable, that there is no other conclusion intended for us by our author himself but this, namely,

That the scriptures neither assert, nor teach, nor admit the doctrine of future punishment.

It will be our next business to inquire what this position

includes, and what consequences are necessarily and inevitably involved. And here I am aware of danger; it is no uncommon thing in dispute, for the arguist to draw conclusions and consequences which the opposite party will deny. I should be sorry, in this case, to fall into such a snare, for, we are not contending for triumph but for truth. I must therefore request my hearers to weigh well those reasonings I shall offer upon the conclusions drawn, and if they are found to be just, no bare denial, on the part of Mr. B— shall be admitted as counter evidence: let him, if he can, disprove or invalidate this reasoning by superior argumentation, but a mere denial of the consequence will be rejected.

1. The first consequence inevitably involved in this position is this: That if there be no future punishment for the wicked, then, in the constitution of the divine government, there is no future retribution. That we may be as clear as possible, observe: The scriptures alone give a just view of the divine character and government; on this subject we are all agreed.—Mr. B— says these scriptures nowhere teach or admit the doctrine of future punishment; then in the divine constitution there is no future retribution. On the subject of retribution simply there can be no dispute. We all admit that a just and righteous government is and must be administered in the exercise of retributive justice. Rewards and punishments are the necessary consequences—yes, *rewards* and *punishments*, the one cannot be without the other; in the nature of things it must be so. I need not spend a moment to prove, that there is a reward for the righteous: and it is equally unnecessary to prove that the reward of the righteous is to be in a future state. Reward, in the constitution of the divine government, follows righteousness, and it is a reward meet for righteousness, a blessed future reward.——And we read in the scriptures of 'the reward of unrighteousness;' 'Woe unto the wicked, for the reward of his hands shall be given him.' The reward of

the wicked is 'indignation and wrath upon every soul of man that doeth evil.' This reward of punishment must be future for the same reason as the reward of the righteous is future: they are both individually moral agents, and must be dealt with in strict justice equally in a moral way—the reward of punishment must follow sooner or later the work of wickedness, as the reward of happiness follows the work of righteousness. Now this system of moral retributive justice Mr. B—'s scheme prostrates in the dust: in the constitution of government as exhibited by him, there is no retribution. He says the scriptures nowhere teach it—it was never declared by prophet or apostle by God or Christ to any creature under heaven. It may be objected here, that the wicked are saved from deserved punishment by the mediation of Christ. I answer, Mr. B— says nothing about such salvation from any *future* calamity; indeed he says "no such salvation was ever preached." According to our author's system, there is in the scheme of divine government no retribution—no rewards nor punishments in a future state.

2. If the scriptures do not assert the doctrine of future punishment in regard to the wicked, then the scriptures do not teach or assert any divine law.—Law, supposes a lawgiver, and a lawgiver must be the agent of authority.—The law is the rule of right and wrong; without law there could be neither right nor wrong. A legislator when he issues his laws, promises rewards to the obedient, and threatens punishments to the disobedient: to talk of law without these sanctions is all idle babbling: this system of sanction Mr. B—'s scheme does not include, and therefore in his scheme of government there is no law. God may be represented in the scriptures as teaching man a variety of maxims, and offering him what may appear to be good and suitable advice; but he lays down no law unless he promises and threatens; lawgivers, all that we have been acquainted with, do this; Mr. B— says God has not done so to any

soul under heaven. If Mr. B—'s system admits of any moral government, which I am constrained to say I cannot see, it must be a government confined wholly to this present visible state, for all the government his system reveals ends at death; all is dissolved and broken up with the breaking up of this material system. But what sort of a government is this? it has no moral character in its constitution: and then his theory flies in the very face of scripture—'It is appointed unto men once to die, but after this the judgment.' But what judgment can there be after death, if all moral government ceases at death?

3. If the scriptures do not assert a future retribution in regard to the wicked, then the scriptures do not assert the character of divine justice. There is nothing in Mr. B—'s scheme for justice to do. In the constitution of the universe, there is no state, place or condition in which men can be punished: as to justice, judging and awarding men according to their works, it is a mere fable; for their not being so rewarded is by an absolute necessity; their punishment is morally impossible, and justice has nothing to do with it. It applies equally to the happiness of the righteous, if any such thing as future happiness can be made out in Mr. B—'s "Inquiry," for their happiness is the effect of necessity, not the award of justice. All moral agency on the part of both God and man is totally destroyed. There is therefore no such thing as divine justice.

4. If the scriptures do not assert the doctrine of future retribution then they cannot reveal to man any way of salvation. Upon Mr. B—'s system man is not exposed to the divine displeasure, his punishment in a future state is impossible, what then can Christ do for him? By the constitution of nature he is in a state of safety, not at all exposed to misery, there is no Gospel, therefore, that can apply to his case. As to man's exposedness to misery in the present state, it is admitted the Gospel does nothing for him; the Jews suffered and perished in Gehenna, and all the Gentiles

endured the common lot of mortals, without any relief from the Gospel; and when they died all suffering ceased from necessity, the Gospel still doing nothing for them: what way of salvation then can the scriptures reveal? Indeed salvation is altogether a figment, an idle invention, as irrelevant to man's case as are any of the fictions of the Hindoo mythology, or the extravagant romances of the Mahomedan imposture. No, my hearers—Mr. B— can never say, by the same organs of speech, that the scriptures deny the doctrine of a future retribution, and yet that they assert the doctrine of human salvation by the mediation of Jesus Christ.

5. That volume of scriptures which does not admit a future retribution, does not reveal or assert a future state. Upon Mr. B—'s system it is very doubtful whether man has an immortal soul; but if he declare he has, there is no state provided for it in any world besides this. Hades, Tartarus or Gehenna receives all that we know of man, and only what is mortal. Mr. B— does not preserve the immortal man, nor convey him to any immortal state of existence: Hades receives all, and Hades hides all, and Hades destroys all, for aught Mr. B— tells us. Sheol or Hades receives the *body*, not the *soul*, but this is no place of misery or punishment. Gehenna is a place of punishment or misery, but only for the body, and that only temporal, in this present world: what of any thing future or immortal have we here? But this is all we have upon Mr B—'s scheme. Hence all is reduced to a mere system of materiality. Hades receives and consumes all that is material, Gehenna furnishes all the punishment of which man is capable, and this is in a material not a spiritual state, and for Jews only; neither is man capable of suffering in a spiritual state; in the constitution of the universe there is no spiritual state of retribution.—This is the inevitable consequence of Mr. B—'s system, there is no avoiding it upon his mode of reasoning. Indeed he has taken no small pains to prove that the soul, the immortal part, can have no share in the sufferings his

system involves, and still farther to render soul suffering impossible he criticises the immortal soul away and substitutes for it *animal spirit*. Now all this, and much more, goes to show that Mr. B—'s system is material in opposition to spiritual—a mere exhibition of the gross and perishing part of God's universe, while that which is moral, immortal, and eternal is carefully concealed. The just and righteous retributions of eternity are denied, and so a veil is drawn over the awful realities of a future state.

6. The next consequence is that there is no divine revelation. It is true Mr. B— is constantly appealing to the scriptures as a divine revelation, and refuses to appeal to any other testimony; but still the system he professes to gather from revelation is subversive of that revelation itself: he evidently makes every thing, of importance to him, in proving a negative; that is, the scriptures are made to contradict what they do assert, by what they do not assert. For instance, the scriptures assert man's moral accountability; but the scriptures do not assert that the account is to be rendered in the grave, therefore the scriptures do assert that man is not morally accountable, nor obnoxious to punishment. Again: the scriptures assert that sinners shall be liable to punishment, soul and body, in Gehenna: but the scriptures do not say that Gehenna is the place of endless misery for all nations; therefore the scriptures do declare that Gehenna is not a place of punishment for sinners. You see Mr. B—'s refuge is in negatives. The scriptures do not reveal a future retribution, neither prophet nor apostle, no writer, Old Testament or New, ever did assert that there was a future retribution or a place of future punishment, neither is any creature under heaven threatened with any. No salvation from future punishment was ever preached by Christ or his apostles. Christ was not revealed as a Saviour from any future punishment or misery. Now I ask, what the scriptures do reveal? for upon Mr. B—'s principle they reveal nothing but negatives. They assert

that in the constitution of the universe there is no retribution.—They assert that there is no *law* upon which a retribution can be founded.—They assert that there can be no retributive justice.—They assert that there is no salvation from retribution, because there is no retribution.—They assert that there is no future state, or they reveal no future state of retribution.—What next! Why, they reveal nothing, or they assert that to know nothing on the future destinies of men is to know all God intended us to know. But then this cannot be called revelation; for a divine revelation must impart a knowledge of divine things, to which knowledge nature cannot attain without such revelation; but all that Mr. B—'s revelation teaches us, is a mere ignorance, an ignorance possessed and enjoyed by all the barbarous and uncivilized of man, in all dark ages and places from the foundation of the world to the present day.

7. The final consequence is, that Mr. B—'s theory leaves us without any God; at least his theory reveals none.—No divine, moral, superintending spiritual agency by which a universe of intelligences is created and controlled. But this consequence is too awful for discussion, and the language which must necessarily be employed, did we pursue the reasoning, would be such as the friends of our author would pronounce severe and intemperate. I therefore conclude by giving it as my opinion, that Mr. B— had no idea of the consequences involved in his adventurous theory. We have been in the habit of considering him in the light of a learned, liberal, pious and honest man; and we wish to insinuate nothing to prejudice this good opinion. The subject too we are called to investigate is a *theological question*—a theological *speculation* some would call it, and therefore ought to admit of the most free discussion. But still it is, as Mr. B— himself acknowledges, a subject "solemn and important," a subject not to be treated lightly, a subject not to be abandoned to the fancy and the passions, but to be handled with great seriousness and reverence, which I hope we shall

be enabled to do, and so far as we have gone, I trust it will be found, that we have been serious and candid.

This first discourse has been to ascertain, with precision, the exact ground taken by our author; we have, after careful examination, found that he sets up his theory upon a persuasion, that the scriptures admit of no retribution in a future state. This ground we have examined in all its length and breadth, and we have found that it necessarily involves consequences the most awful and perplexing, consequences, such as reduce God's whole universe of nature to a system of materialism, a system of physical machinery, a universe of body without soul, a mass of matter without intelligence, a world without a God. Thus, instructed by our text, we have tried the spirit of our author's book, and we think have found it to be not of God. But we have yet to examine its parts, and its methods of argument, its citations and interpretations of scripture, its answers to objections and its solemn calls to free inquiry. Our immediate object after this discourse will be to set up and establish, in opposition to Mr. B— this position, namely, *That in the constitution of the divine government there is a future righteous retribution.*

'Now to him that is of power to stablish you according to the Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began; but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, to God only wise be glory, through Jesus Christ, forever, Amen.'

LECTURE II.

Divine Government constituted upon the principle of Future Retribution.

IN THE DAY THAT THOU EATEST THEREOF, THOU SHALT SURELY DIE.—*Genesis* ii. 17.

DIVINE government and human accountability are, in our view, inseparable. The character of God displays the highest moral attributes of which we can conceive: the highest attributes displayed in the human character are also moral attributes—they are of the same nature as those in the Divine Being; man received these from his Creator in the day in which he was created; 'God said, Let us make man in our image, after our likeness.' But man is a creature, his being is derived, his constitution is according to that rule prescribed by his Sovereign Creator; he must therefore be subordinate, it cannot be otherwise. The principle upon which God constitutes our world involves his own sovereignty, and our accountability. No sooner is man complete in his character before God, than God proceeds to reveal to him his LAW. 'The Lord God took the man and put him into the garden of Eden, to dress it and to keep it. And the Lord God *commanded* the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it, *For in the day that thou eatest thereof, thou shalt surely die.*'

Here is the institution of government among men; and it is a moral government, instituted upon the principle of retribution. This is the principle Mr. Balfour's theory goes to demolish. He says, and in the strongest terms too, that there is no state of punishment in the future world—that the doctrine was never asserted nor taught by any of the sacred

writers—neither was the salvation of Jesus any salvation from future punishment—his theory goes so far as to declare, that in the constitution of the universe, there is no future retribution for the wicked. He admits, that wicked men are obnoxious to divine displeasure, because of their provoking iniquities—he represents particularly the Jews as punished exceedingly for their sins, but all the punishment he allows, is confined to this present visible state. Here, however, Mr. B— admits of retribution, though his whole theory goes to destroy it. If he admit of any punishment as due to sin, he admits of sin as a moral evil, and so he admits of a law, of government executive, of retributive justice, 'for, sin is the transgression of the law, and by the law is the knowledge of sin.' The question we have now to settle is, whether the retributions of justice are temporal or eternal, or rather, whether retributive justice be wholly exercised in this state, or extended to a future state. One thing is very clear from the words of holy writ placed at the head of this discourse, that, in the administration of the divine law there is a retribution, and this retribution too is exhibited under a threatening aspect, 'In the day that thou eatest thereof, thou shalt surely die.'

Let us now consider the terms here expressed, and first, *they are terms of threatening*. Death is threatened, and this is the only expressed term of the retribution. The promise of a happy reward to obedience, is rather implied than expressed; 'Of every tree of the garden thou mayest freely eat,' and whatever other capacity man might have had for enjoyment of good, would doubtless have been indulged: but most visibly before us there is nothing but threatening. Mr. B— in several places, decries all obedience under a sense of penalty; he seems to contend for that disinterested benevolence, which has distinguished the divinity of the new school: but the Allwise Creator, who knows what is best adapted to man in every state, yes, better than either of us can know, has first fenced man's virtue round with law and

terrors. To say (what is very likely to be said) that this method did not succeed, is a shifting of the question, but not a true argument: for the disobedience of our first mother did not occur, till she was gained over by a contradiction of the lawgiver, 'Ye shall not surely die.' This surely was a belief in the Universal doctrine in the gross form, and her persuasion of the threatening being untrue, produced this act of disobedience; that it was an act of disobedience she did know, but the hope of impunity prompted the crime; while she believed in the threatening she maintained her virtue. And this experiment is the grand trial of the age, 'Ye shall not surely die.' And here it is in place to remark that Universalists of the class of Winchester, Murray, &c. stand on the ground for which I am contending, namely, a threatened punishment for disobedience, a motive for virtue. And I am truly happy to see so many of that class stand forward to vindicate, and espouse those that vindicate the doctrine of a future retribution: and I am equally sorry to see so many of the reputed orthodox so willing to let this very important truth fall into disrepute, without, on their parts, a suitable effort to maintain it, as once delivered to the saints.——But to pursue the point. The penalty threatened is *death;* and here the question is supposed to pinch—*What is the nature of that penalty, here threatened under the form of death? What is death?* This difficulty, if it be one, is to be met two ways, and both in agreement. Retribution is the subject—rewards and punishments.—REWARD *is one side of the case and* PUNISHMENT *is the other.* What would Adam's reward have been, think ye, had he maintained his obedience through his probation? would it have been a temporal one, a reward confined to this visible and natural state of things, or a reward stretching out into the regions of an eternal scene? Surely I need not press this inquiry, it must be admitted, and our opponent will not refuse his assent, that an eternal spiritual blessedness would have been his reward, for this reward

Mr. B— grants to every ungodly rebel at his death, and surely he will not deny a heaven of spiritual happiness to such as finish their course in righteousness. But then, the inevitable consequence from such premises—man's punishment, if he transgress, must be spiritual and future, a punishment adapted to his moral character in a future state. The punishment must from necessity be in a future state, a punishment adapted to his moral, rather than to his natural condition. Suppose God had cut off Adam, body and soul, immediately upon the transgression, his extinction would have been no proper retribution—retribution places a moral agent in circumstances suitable to his moral character, but extinction destroys man's moral capacity for a just retribution, and also arrests the process of justice by which that retribution is awarded. Or suppose that Adam had died a natural death on the day of transgression, and his body had been given to the dust, and his immortal soul translated to the abodes of perfect bliss, then there would have been no just retribution; his sufferings would have been in that part of his character in which there was no capacity for receiving a just retribution, and that part of his character to which the punishment was due, and which part only was capable of receiving it, escapes with impunity. We must then look for a just retribution in some other way.

And now to lay aside all supposition, let us look at the fact as it stands before us. The threatening is death, and Adam exposes himself to the penalty by transgression; but natural death is not inflicted; he lives 930 years, and becomes the father of many generations, from whence we conclude that natural death, the mere extinction of animal life, was not the penalty threatened: we have already seen, in argument, that natural death could have been no just retribution, and now we see that that was not inflicted, and therefore we must look for the fulfilment of the threatening under other circumstances. But we must assume a position here, namely, that this threatening was executed, or at least

was in the way of legal process, so that Adam was the subject of death in the day of his transgression. In order to set this position in a clear point of light, we must establish an appeal to the scriptures: for one scripture interprets another, and without the New Testament, especially, it would be difficult, not to say impossible, to understand a great part of the Old. Now what do the Holy Scriptures say on the question of human transgression? How do they describe the condition of the transgressor? we shall begin with a view of that very sin now before us—Rom. v. 12. 18. 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned—By the offence of one judgment came upon all men to condemnation.' Or by one offence retribution was awarded to condemnation. Here death is the condemnation awarded for sin, and it is evidently a spiritual death, a loss of divine favour, for this condemnation to death is here contrasted with that life to which man is restored by the salvation of Christ. 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' Surely no one will attempt to prove that by death, is here meant an extinction of animal life. But farther. John viii. 24. Jesus said unto the Jews, 'If ye believe not that I am he ye shall die in your sins.' Does not every one see that this is to die in a state of unpardoned guilt, and remain exposed to the retribution of condemnation? Again, 1 John iii. 14. 'We know that we have passed from death unto life.' Can this mean any thing but passing from a state of condemnation to a state of divine favour? Certainly they had not passed from a state in which they were liable to natural death, for, they all died, but the death from which they had passed was the death of guilt; they had been 'dead in trespasses and sins,' but through faith in Christ, they had attained to eternal life. Again, what Jesus said to the Jews, John v. 24. 'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting

life, and shall not come into condemnation; but is passed from death unto life.' John in his first epistle says, 'There is a sin unto death—and there is a sin not unto death.' We know there is no sin but what is connected with natural death, and therefore, that sin *which is unto death*, must expose to some thing beyond the death of the body. Passages might be multiplied to confirm and illustrate this point, but it would be only taking up your time to little purpose; the thing can be but proved; and if any thing can be proved, we think it has been proved, that the death threatened to Adam was a spiritual death—condemnation to the retribution of future punishment. Sin, as sin, is uniformly represented in scripture, as exposing the sinner to a future, spiritual state of retribution. Particular sins, sins committed under peculiar circumstances, national sins and sins of social or political bodies, are often represented as chastised and punished in this present state by physical instrumentality: but sin, in its more general character, as moral evil, as disobedience, charged and found upon man, is liable to punishment in a future spiritual state. It is a fearful thing, for the sinner, to fall into the hands of the living God.

To sum up the arguments upon this threatened punishment, it appears first, That the punishment threatened, was not the extinction of animal life merely, for in the day of transgression Adam did not thus suffer. The conclusion then is, that DEATH, and DEATH on the day of transgression, must have been inflicted in some other way, for the word of the Lord must endure, his word cannot fail. It appears in the second place, That a variety of scriptures assert the death threatened to have been inflicted immediately on the act of disobedience; that our first parent died legally and morally, 'dead in trespasses and in sin,' under the curse of a broken law, in the arrest of justice, and liable to God's displeasure in the world to come. If this be not the view, given in holy writ, of this case of transgression and penalty inflicted, then I am at a loss what sense to put upon

language; and, moreover, how to account for Adam's violation of the divine law under such a penalty, and he to live another day, is still more difficult.

Here then is the institution of a moral government—the first act of which, is declared to be upon the principle of retributive justice. With this principle thus established we are prepared to meet Mr. Balfour's theory in denial of the doctrine. Let us look at what he asserts, and at what he insinuates on this article. His words are these:

(428) "The doctrine of eternal misery supposes that God "threatened Adam, that in the day he ate of the forbidden "fruit he should die, and that death threatened is said to be "death temporal, spiritual and eternal. This eternal death "is said to be endless misery in Hell. Hell torments, then, "was (were) threatened before sin existed, or before the "promise of a Saviour was given. But is this a correct "understanding of the death threatened Adam? The false-"hood of it is evident from one fact, that Adam, Noah, Abra-"ham, and all the Old Testament believers did not so un-"derstand it. If they had, would they not have taught it to "mankind? But do we find them referring to Adam's sin "as involving himself or his posterity in endless misery in "Hell? Or do we find such a doctrine taught by any Old "Testament writer? Let all the threatenings of God in the "Old Testament be examined, and we shall find them in "unison with the first threatening to Adam. God threat-"ened to destroy the world by a flood; Sodom and the "cities of the plain by fire; but is a hint dropped that the "wicked in such cases were at death to be eternally miser-"able." (30) "The whole race of mankind is swept from the "earth by a flood, Noah and his family excepted; but, "does this good man deplore, in any shape, that so many "precious souls went to Hell? God also destroyed the ci-"ties of the plain: Abraham intercedes that they might be "spared, but uses no argument with God, that the people "must go to Hell to suffer eternal misery. Now suffer me

"to ask, if Abraham believed this doctrine, is it possible "he should have failed to urge it as an argument, that all "these wicked persons must go to Hell, if God destroyed "them." Thus far Mr. B— Let us see to what all this amounts. And

1st. I am sorry to be under the necessity of calling upon Mr. B— to correct his own statement and phraseology. He speaks again and again of "the doctrine of *endless* misery—*eternal* punishment—*everlasting*" and so on. He should have said in these passages, *future* misery—*future* punishment, and so in all others, when he is arguing on the point in question, and to this we shall hold him, because he lays the whole ground of his "Inquiry" upon the doctrine of *future* punishment, not *eternal* punishment: we shall therefore now and always substitute *future*, for *eternal*. It is however much to be regretted that Mr. B— should write so loosely, and so frequently aside the acknowledged point of dispute. This matter being set right, goes to weaken Mr. B—'s argument upon Adam's threatening. We do not contend that God did threaten Adam with "endless misery in Hell:" what we contend for is, that God threatened Adam with death as the just retribution of disobedience; this punishment we have seen, and all must see, was not inflicted by the extinction of his natural life on the day of transgression, for he lived hundreds of years after this act of disobedience: this punishment of death therefore was not a present so much as a future punishment, it was not in his natural death, so much as in his spiritual death. He argues farther, that "Hell torments" were not threatened to Adam, because, "Adam, Noah, Abraham and all the Old Testament believers did not so understand it," and we do not contend that they did. But Mr. B— strengthens his argument by telling us what was the nature of Adam's punishment, and how he suffered. For us this is a happy circumstance, as it will bring the point at issue to a speedy conclusion; at least, it will do so if we can admit the rea-

son of our author's argument. Let us see: He speaks in this same paragraph of the sufferings of the Sodomites, and of "all the threatenings of God in the Old Testament." He speaks too, in another place, as we have quoted, where he is pursuing the same reasoning, of the destruction of mankind by the flood: all which cases of threatening, he says, are "in unison with the first threatening to Adam." I suppose Mr. B— means by this unison of cases, that Adam's threatened punishment was the same as that threatened to Sodom and to the antediluvians, or that the visible tokens of divine displeasure in each were the same. Now how can these threatenings be in *unison?* God threatened the old world with death by a flood of waters, and the Sodomites by a flood of fire, and they all died a natural death as God threatened. God threatened Adam with death on the day of his transgression; he transgressed, but did not on that day die a natural death: these threatenings are therefore not in unison, they are not similar but very different, in one case it is natural present death—in the other it is spiritual and future death. Here is a discordancy in our Inquirer's argument, that I cannot reconcile—it must be left to him.

2. There is also, to me, somewhat of an unbecoming boldness in his assertions, that the doctrine of a future retribution was never declared to any of the patriarchs, neither was it ever understood or believed by them, nor did they ever act in regard to it! With this bold challenge before us I ask—For what were the sacrifices offered? in these was there no recognition of retribution? no sense or consciousness of offence? What are we to understand of Noah's doctrine as a preacher of righteousness? in preaching righteousness could he avoid the doctrine of retributive justice? Is it not said that by righteousness *he condemned the world*, and *became heir* of the retribution by heaven's favour bestowed? Now how is all this to be reconciled with Mr. B—'s assertion that the patriarchs knew nothing of retributive justice? Surely Mr. B— does not mean to prove that the patriarchs

knew nothing of retributive justice, because they were not threatened with "Hell torments," or because Sheol does not mean a place of misery. If Mr. B— can see his way clear along this course it is more than I can—to me it presents nothing but perplexity and discordancy.

But farther, Mr. B— tells us, that Noah with all his preaching never declared the doctrine of retribution to any man, that he never lamented the lost condition of those who were drowned in the flood. In our turn, we ask, how Mr. B— arrives at this knowledge? How does he know that Noah did not preach retribution? or lament the condition of his overwhelmed cotemporaries? Is any thing said by Moses in his story of Noah and the deluge, of what Noah did, or did not say, or how he did feel, or did not feel? I believe all is a blank in the Mosaic history, not one word of Noah's preaching or meditation on the subject, but our author knows he did not preach retribution. St. Peter says, that Noah was a preacher of righteousness, but Mr. B— knows that Noah never preached or threatened retribution. Peter says again, that after the 'long suffering of God' and the righteous preaching of Noah, God 'brought in the flood upon the world of the ungodly'—and so in regard to Sodom and Gomorrah, 'condemned them with an overthrow, making them an ensample unto those that after should live ungodly,' and yet Mr. B— is pretty certain that there was no retribution in this threatening and punishment, no liability to future displeasure. To keep more particularly to Noah's mission—Noah was a preacher of righteousness, but Mr. B— knows that Noah did not believe in a future retribution, and therefore that he did not preach it. But does not every one see that our friend Balfour is only proving negatives, and the whole of his theory so far stands upon negatives and upon nothing else. We have seen in the Mosaic history that nothing is said upon what Noah did preach to the antediluvians, not a word positively of any thing he said or taught. He said nothing about a future state of happiness, nothing

about the state and residence of the blessed God, of course, not a word about any state of future existence either in heaven above or in the abyss beneath. Upon our Inquirer's mode of reasoning, we may conclude that Noah knew nothing of any future state of blessedness, or of the spiritual existence of the blessed God: indeed, we might conclude that there is no state of future blessedness, for such an interesting particular, Noah, so authorised as he was, would not have failed to preach, had there been such a state of blessedness; but as he says nothing about it, we conclude at once that there was no such thing. This is the way in which unbelievers reason against a future state; the reserve, on the part of the Old Testament revelation on a future immortality is urged by them as proof that the Old Testament saints knew nothing about a future state. But as Noah was a preacher of righteousness, he did preach and assert something positively, and that positive something must have been righteousness, which I apprehend was *in declaring a perfect rule, according to Divine authority*. Upon Mr. B—'s system, this *rule*, or righteousness, must have been to declare to the sinners of the old world that in the constitution of the universe there was no retributive justice—no punishment for sinners—so far from any such thing, that all the whole world, excepting himself and family, were about to be taken from scenes of imperfection and inconvenience and sin, to abodes of perfect blessedness and glory. This, Lot too, upon the same principle, would preach to the Sodomites,—But, brethren, can your minds be brought over to such a conviction? or can Mr. B— evade the conclusion we have drawn? I must say, however, that I have no idea that Mr. B— will admit these conclusions. I believe he has a purer mind, and a better heart, and that he is not aware of the scope his theorising takes, nor of the liberty, men of corrupt minds will indulge in as they theorise with him.

There is another thing of which our author seems not to be aware. Adam's sin consisted in one simple act of diso-

bedience, it was a sin purely against God, it was the only sin he could commit, there was but one command, and this command was a prohibition: 'Of the tree of knowledge of good and evil, thou shalt not eat of it.' To have observed this prohibition would have consummated the virtue of his character, and have secured his happiness. The threatened punishment therefore was in unison with such a crime: but the sins of the antediluvians and of Sodom were by no means in unison with Adam's sin, neither could their punishment be in unison. Indeed Mr. B— only asserts that these threatenings or punishments were in unison; he does not attempt to show in what way they agreed, or how they were similar and in unison: if he could have shown how these threatenings resembled one another, doubtless he would; but he has left us quite in the dark on the subject, with his bare assertion. Neither does Mr. B— make any distinction between the sin of an individual, and the sin of a people, a nation, a body politic. Punishment may be inflicted on an individual for his sins in a future state—on a people or a nation it cannot be so inflicted; the punishment must be inflicted while their national character exists; in a future state nations or bodies politic cannot be the subjects of retribution. But of this we shall speak more distinctly hereafter.

It now remains that we review the course we have taken in this lecture, and in the controversy so far as we have proceeded. And 1st. It appears that we have not mistaken the ground of the "Inquiry." For, I repeat what I have said before, that I should be exceedingly sorry to misapprehend Mr. B— in any part of his treatise, but more especially in the root of the question: and more especially still, I should be averse to the assumption of any consequences and conclusions he would deny. But yet I am to judge of Mr. B—'s theory by what he has actually written, not by what he may have yet to offer, either in explanation of what he has said, or in addition thereto. The ground taken by our author is this, namely, *That there is no punishment for the*

wicked in a future state. Our distinction too it seems has been correct, that in opposing what he denominates *endless* punishment, he contends against *future* punishment. This is the sense in which he is understood by all his readers with whom I have conversed: he is so understood by the "Christian Repository," a journal edited upon the principles of Winchester and Murray, the principles avowed as I understand by two societies of our city. It has the following passage. "The *avowed* object of the treatise is, to sap the foundation of endless misery, but the arguments made use of weigh equally against all misery in a future state, whether temporary or endless. Mr. B—'s views, therefore, introduce all men into heaven at death, though they expire in the very act of murder. I have (continues the Reviewer) mentioned this, that the reader may not be deceived on this point. For in the "Inquiry" there appears a *studied silence* on that point, although the arguments are levelled at the root of future, as well as endless punishment."—*Upon this admitted principle then, Mr. B— denies, and the whole of his theory goes to deny the doctrine of a future retribution.* This theory, we have seen in our first lecture, goes at once to negative every moral principle in God and man; its course is materialism and its conclusion atheism. Such a subject Mr. B— says himself "is both *solemn* and *important.*"—Yes, brethren, and we think so too. It is of some *importance* to us to know whether we, as men, are moral agents, accountable and intellectual, or mere mechanical systems of a perishing world. It is of *importance* to us to know whether our capacities for happiness be confined to this, or whether they stretch out into a future state. It is of importance to us to know, whether we are the creatures of a God who has, or has not, established a government over us, and a propriety in us, or whether the God that is said to have made us, be not himself made of the same mutable materials as we are ourselves—these important inquiries involve many others equally *solemn* and *important*:

hence we have in this discourse attempted to establish the theory of divine government, upon the principle of future retribution; we have sought the proofs of this system in the Bible, we have seen there that such a government is manifest in the first acts of the Creator and Lawgiver. Upon this "*solemn*" principle go all the acts of that Moral Governor of the world, and to this authority we are prepared to bow. We have examined, as far as we have gone, Mr. B—'s arguments in defiance of this doctrine, and we have found them to be exceedingly defective. His proofs are mostly negatives, or mere assumptions. The Inquirer does not appear to be distinctly acquainted with the precise subject he has undertaken to discuss: hence there is an indistinctness in the selection of his arguments, and in the conclusion at which he would arrive. He does not, as he goes on, seem to know whether he is to disprove the doctrine of *endless* or *future* punishment: but from what he has admitted in the statement of the question we shall hold him to one point, namely, *future* punishment.

2. It appears that the ground assigned us in this controversy is the most tenable and safe, and affords us the best opportunity of assailing our adversary with success. I am aware that some of the zealous and the sound would urge, that we prove first, the eternity of future punishment, and then, say they, 'All is done at once.' But I confess that I am a little fearful of attempting to prove so much at once; indeed it is quite unnecessary: if I can prove a future retribution, Mr. B— and all who stand on the same ground are defeated, and the truth triumphs; and then you are left to form your own judgment on the extent and duration of future retribution. And then, I look at the situation of Mr. B— with his theory, and I find that he has gone upon this bold adventure of proving more than is necessary: he has proved too much, and the too much being more than was needed, has exposed him to an attack from a quarter whence little annoyance might have been expected: a man may be

encumbered with his victories and his conquests, as well as be weakened with his wounds, and driven by the force of his foe. If I can prove retribution in a future state from the sacred scriptures, all that our author has proved from the meaning, or non-meaning of Sheol, Hades, &c. is crumbled away; and the dust of the wreck given to the driving winds of heaven. One thing we have laid before you, that is, the evidence of a future retribution, as constituting the character of the divine government. Mr. B—'s assertions, and declarations, and evidence, in favour of a contrary system of government have also been before you; it remains then for you to choose as the balance of reason and scripture shall in your judgment decide. We have offered no authorities but those that are sacred; our interpretations too have been wholly scriptural; we have made no appeals to commentators or to critics: and as to the learning necessary in this discussion, much of this Mr. B— has furnished already to our use, which will save us a great deal of trouble, and smooth the labour to our hand; with these advantages before us we remark

3. That the ground taken in the examination of this "Inquiry" is that, on which a greater number of thinking and serious men can meet, than can be expected to come together on any other ground. The principle is in the first place benevolent, as it respects our author himself. Our object, in part, and that principally, is to show our friend wherein we think he has erred, and wherein he has misled others; should we not succeed, yet every good man will justify and commend the effort. Now to accomplish such an object, with such a man as Mr. Balfour, we must adopt the most reasonable and the most serious measures. Would it be likely to avail any thing were we to turn upon him all the artillery of hard-worded church authorities, or threaten him with the thunderbolts of heaven's vengeance? Such an experiment could not succeed, and ought not to be attempted. Mr. B— a few years since was strictly orthodox; in-

deed, I presume his creed was, in all its parts, much sounder than the orthodox schemes of this region at the present day. Thus was he educated, thus he matriculated in academic studies, and thus he preached in our pulpits. His leaving this stand and approximating the ground on which he now appears, was not by wavering to and fro, backwards and forwards, but by a regular descent, and that, he tells us, by a careful perusal of the holy scriptures. That he has read the scriptures much and attentively, nobody will doubt, who has glanced at his "Inquiry." Mr. B— too has always classed with pious men, and in preaching what he has thought to be the truths of religion he has manifested much Christian independence, and disinterestedness. Under these circumstances, we entreat our brother to review the steps he has taken in this course, and again read over that holy volume with which he is already so well acquainted. It is our intention, while we urge him to this renewed exercise, to assist, in our humble measure, in comparing scripture with scripture; some of these collateral and self-interpreting passages may have yet escaped his inquisitous mind. This is ground on which Mr. B— and your preacher have agreed to meet, and here we mean to stay awhile. Our author is not settled in this system; indeed it is hardly yet a system with him, he is, as he tells us, only an adventurer. He says himself, *(Introd.* viii.*)* "The path in which he "trod, in this Inquiry, has been new to himself, and but "little frequented by other writers." This is candid and honest, and we wish to preserve the same spirit.

The controversy, conducted upon these terms, admits the auxiliary force of all who believe in a future retribution, whether that future be considered as limited or eternal, and by rejecting the phrase *eternal*, and substituting *future*, all parties, even Mr. B—, will agree in the course taken in the discussion. But here it must be borne in mind, that we are making no compromise with Mr. B—, offering no terms of reconciliation, while he holds the present ground with

better pretensions. Mr. B—, though the path he treads is new to him, is very candid and bold, and even confident: he is sometimes very hard upon his opponent, and is, we think, rather too indiscriminate and severe upon those whom he denominates orthodox. Considering these things, Mr. B— must expect some replies a little savouring of that confidence on our part, so much manifested by himself: and while we would avoid every thing like railing and invective, we must be permitted to make the best use of all our advantages against the adversary. We do think, and we wish it to be so understood, that the "Inquiry" is a book of dangerous tendency—that it goes to sap the foundation of all moral government, human and divine—it is a book in its nature and progress as much to be deprecated by Universalists, *of the restoration class*, as by the more reputed orthodox. If Mr. B—'s "Inquiry" is to be answered, every man, who believes in a retributive justice, is bound to embark all his best moral powers and means in counteracting its progress, influence and tendency. Our next subject will be

Retribution threatened to the wicked, a motive to holiness. Brethren prepare your minds for this anticipated subject by a serious perusal of the sacred scriptures, and by devout supplication, by chastising your passions, and by avoiding all appearance of evil. 'And, besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you and abound, they make you, that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.'

LECTURE III.

Retribution threatened to the Wicked, a Motive to Virtue.

KNOWING THEREFORE THE TERROR OF THE LORD, WE PERSUADE MEN.—2 *Corinthians*, v. 11.

THAT system of government which is established over the creatures of our world, must necessarily be good, and the best adapted to man in all the circumstances and conditions in which he may be placed. Our decisions in this case are founded upon the view the Divine Being has given of his own perfections, as displayed in all his works.—And then there is another source of evidence in favour of this position. All the governments, with which we have been acquainted, ancient and modern, exhibit in their master strokes a near resemblance to the divine government: the powers that be are ordained of God—these are the lower courts, of which heaven's is the supreme. In all these systems of jurisprudence, above and beneath, there is not one but what recognizes the principle of retributive justice—'a terror to the evil doer and a praise and defence to such as do well.'—Courts of a more moral complexion, courts of conscience or sessions of authority in the church, bind their members by the most solemn sanctions, and inflict penalties upon the transgressors according to the rule of a righteous retribution. There is another solemn tribunal, before which I know some of you have prostrated, invoking the most dread retribution, should you in any wise forego your most sacred obligation.—Yes, brothers and fellows, in the high hall of free and accepted craftsmen, there, nothing is done but by rule, and by square; and woe to the unfaithful; he is cast out to the most awful retribution, to be known amongst us no more forever. In all these views of gov

ment a threatening retribution is held out as a motive to virtue. Nor do I recollect to have met with any system proposed upon a contrary principle, till we come to that unhappy time when the French philosophers, with Godwin, and some others, announced a 'political justice' without law, without sanction, without penalty, without retribution. In their hall of jurisprudence, it is true, they exhibited the figure of justice, but the *sword* and the *balance* were plucked from her hands: on the tribunal lay the volume of the law, but the all-important page, containing this threat to the wicked, 'The soul that sinneth it shall die,' was entirely blotted out.—Well, and what was the progress and the consummation of this, to some, imposing code of national policy? Alas! these scenes are too gloomy and too horrific to be presented in this place: but the adventurers in this new theory of government soon fell in the ruins of their own project, like the Jews in the valley of Hinnom; their carcasses by thousands have lain unburied in the streets of their cities, till they became 'an abhorring unto all flesh' and by hundreds of thousands have they rotted like dung on the earth in the fields of hostile Germany: how many have been frozen by the winter frost, and scorched by the summer sun of a Russian sky; or how many to this day lie half buried on the plains of Waterloo, no tongue can tell. Such was the career of this new philosophy, which promised liberty and universal well being to all mankind, till the remnant of the French nation were compelled to throw themselves back again into the arms of despotic power, for relief from the horrors of this philosophic dream. This was the fate of a scheme that hazarded a government for mankind, without the balance of a just and righteous retribution; and such must be the fate of every adventure that goes upon a similar principle. Hence we object to Mr. B—'s theory. This particular point was considered in our former lecture: but the "Inquiry" not only sets aside the principle of retributive justice, but argues against it, upon the bad.

ness of its tendency. Mr. B— thinks that there is no virtue in obeying a law under a sense of penalty annexed to disobedience: the obedience he contends for must be all gratuitous, a disinterested benevolence, a virtue of intuition, a virtue performed from inclination, from the overflowing goodness of the heart, without any consideration of motives or consequences. Such a virtue I know has been dreamed of by speculators in a new divinity; they have gone so far as to suppose, and even to contend, that a man may have so much disinterested benevolence, as to be willing to be damned for the glory of God. How such idle speculations have found their way into the heads of wise and learned men is astonishing; and more astonishing still, that Mr. B—, with his experience and opportunity to observe the tendency of such janglings, should contend for the very same principle himself. It is true, that these *new divinity men* have carried their system farther than our Inquirer, and have been more inconsistent in the management of their theory; for while they have demanded a disinterested benevolence in their obedience, they have taught in terms of so much terror, as if all obedience was to be produced by fear of punishment. Mr. B— has not been thus inconsistent—all representation of future retribution, all motives of fear are, from his system of teaching, expunged. To both these systems we object; but as we have to do only with that of the "Inquiry" it will be our duty to examine the theory peculiar to it. In this system there is no retribution, of course there can be no propriety in urging obedience upon such a principle; the promises and the threatenings are equally irrelevant. But then this system is not in accordance with scripture; Jesus Christ and his apostles taught and preached systematically upon a contrary principle; they urged a departure from all iniquity, and a holy conversation upon a principle of retribution, upon the promised mercy of God, and upon the threatened displeasure of God. As it respects the apostles, our text is a specimen, and the methods of Jesus Christ

himself, and the prophets who bore witness to him, shall be laid before you. This is the subject we are going to establish in opposition to the "Inquiry."

Knowing therefore the terror of the Lord we persuade men. Whether this was preaching 'hell fire or wrath to come,' it was preaching *terror;* and it was urged as a motive to a holy life; by it our apostle *persuaded* men, and we intend to imitate his example. But we must first cite our Inquirer's view on this article. His sentiments are these, and thus expressed.

(337) "Under the Old Testament dispensation, it is al-
"lowed, that the doctrine of Hell torments (future punish-
"ment) was not known—Did Adam preach the doctrine to
"Cain to make him holy? Did Noah preach this doctrine
"to make the antediluvians holy? Did Lot preach this doc-
"trine to make the Sodomites holy? Did Abraham even
"allude to this in his intercession with God—yea was the
"belief of this doctrine the cause of the holiness of Adam,
"Noah, Abraham, Lot, &c. &c.? Did the belief of (future
"punishment) make them holy in distinction from those
"who were unholy? (338) Noah was a preacher, and a
"preacher of righteousness, but I do not find a single hint
"given in his history, that he was a preacher of Hell torments
"(future punishment) to deter men from their licentious
"courses—If the doctrine is so well calculated to prevent
"sin, and promote holiness, why did not our Lord teach it
"to the Jews, who are allowed to have been a race of very
"wicked men?—(339) It is an indisputable fact, that the
"apostles of our Lord never said a word about Hell (future
"punishment) to the Gentiles. We ask then what they
"had left to deter men from the commission of every
"crime? If they (the apostles) knew the doctrine to be
"such an excellent antidote against licentiousness, why did
"they never make use of it. They must have either been
"ignorant of such a doctrine, or very culpable in not
"preaching it, to deter men from crime; or they did not

"consider it so efficacious as some imagine. And it ap-
"pears that they (the Gentiles) were believers in the doc-
"trine of eternal misery in Hades or Tartarus. But we
"see that the belief of this doctrine did not turn them from
"their licentious courses. This was not its effect on them.
"Nor did the apostles of our Lord think the preaching of
"misery, either in Hades or Gehenna, would effect this,
"for they do not say one word to them about punishment
"in either of these places. Let the objector then account
"for it, if the apostles were of his mind about this, why
"they did not preach this doctrine (namely that of future
"punishment) to prevent wickedness in their day. And let
"him account for it, why the Gentiles in believing it, should
"be so licentious."

On these passages we might remark as heretofore, the want of precision in expression and idea, the departure from the simple article of the primary question, *future punishment*, not *eternal*, and *Hell* apart from the simple "*fact or falsehood*," that there is, or is not, future punishment. And again, the Inquirer has confounded the tendency of preaching future punishment, with not preaching it, or he has confounded the tendency of believing it, with the tendency of not believing it. The Jews, he says, did not know, nor believe that there was any future punishment for the wicked, and yet they were very wicked.—The Gentiles were taught, in their theologies, that there was a future punishment, and they believed it; but they, he says, were very wicked too: he does not tell us which were the worst. But I cannot see what he intends by this balance of tendencies, whether he considers the Jews the better for not believing the doctrine, or the Gentiles the worse for believing it. I really cannot tell what he means. However, one thing is clear, Mr. B— asserts that the doctrine of retribution, or future punishment, was not an evangelical or an apostolic doctrine; nor has such teaching a tendency to promote virtue. Now, we are prepared to prove, in reply, that this doctrine was both

evangelical and apostolical—yea, farther, that it was a doctrine believed and of good credit in Old Testament times, as well as New. We are prepared to show, that punishment or misery was threatened with a view to inspire fear, and to stir them up, so as to make them flee from the wrath to come. Thus it was with Noah. God threatened all flesh with the deluge, but to all he gave a space for repentance; yet the threatening and the respite they all despised, except Noah, with whom God entered into covenant, and Noah '*moved with fear*, prepared an ark to the saving of his house.' Noah, you see, knowing the *terror* of the Lord, was *persuaded* to prepare the ark. Yet Mr. B—says, (337) that there was nothing in the constitution of Noah's virtue that sprang from the fear of a threatened retribution. We could multiply instances, almost without end, to this point, but your time would be rather trifled with than improved. The next case I shall adduce is still more to the point, as it meets our Inquirer's challenge, not only in all its parts, but in the very expression and letter, namely, the preaching of Hell torments, a motive to virtue, and the preacher is Jesus; he threatens with Gehenna torments to reduce to obedience. In Luke's Gospel, (chap. xii. 45.) Jesus thus addresses his disciples on the snares and temptations to which they were exposed in the work of the ministry; 'And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do: but I will forewarn you whom ye shall *fear; Fear* him, which after he hath killed, hath power to cast into Hell; yea, I say unto you, *Fear Him*.' In the Evangelist Matthew (x. 28.) this same passage in the Saviour's doctrine is thus recited. 'And fear not them which kill the body, but are not able to kill the soul: but rather *fear* him which is able to destroy both soul and body in Hell.' Upon this text our Inquirer labours exceedingly hard, even to distress, to which we shall speak in a future lecture. All we demand of the passage now, is, that a threatened retribu-

tion, either figuratively or literally in Gehenna too, both soul and body, urged as a motive to the fear of God. Without saying any thing more now about the nature, or extent of the punishment threatened in this section of scripture, I appeal to the most common understanding, to the understanding of a child, whether punishment in Gehenna, be not by our Saviour urged as a motive to virtue? If this be admitted, and it cannot be evaded, then our doctrine is established, and we may proceed to illustrate the position for practical use.

And here, first, let us come to some point on the character of that doctrine and preaching, so often by our Inquirer called *the doctrine of Hell torments*. This method of denominating and describing our preaching, I mean that of those who assert an eternal retribution, has in it something to be admitted, and something to be rejected. There is, in this description, a part we shall admit. A great deal has been written in retirement, and much more has been proclaimed in the pulpit, on the subject of future punishment, than can be justified upon the grounds of scripture and reason. Many passages of holy writ have been selected as descriptive of future misery, while perhaps they have no allusion whatever to a future state. Others, highly figurative, have been selected, and the preacher has insisted upon the most literal fulfilment of them, his genius too, formed for the love of metaphor, his passions burning with his subject, and his judgment a long way behind, has made an awful display of the terrific. But what has such a disclosure effected? Why it has perhaps irritated and shocked some of the best people in his audience—it has gained the applause of some of the weakest, and may have established the preacher's character for faithfulness, but as to the wicked, not one of them has been '*persuaded*' to forsake his evil way, and turn unto God; so far from it, their understandings have been outraged, and their best, not their worst, passions disgusted, and so they have resolved to sin on, being hardened in their

iniquities, instead of being alarmed, and softened, and subdued. This is the kind of preaching that has furnished Mr. B— with arguments against the doctrine of future retribution; and though we cannot follow him with his conclusion, we will stand with him and protest against *such gospel preaching*—here we set up our remonstrance, a feeble one, it is true, but decided, and declare against such a method of calling sinners to repentance—we declare against it in terms of reprobation, let it come from whatever quarter it may, from the learned or the rude, from the college or the camp. Notwithstanding, we are under a persuasion that the "Inquiry" has made too much of this alleged case: there is by no means such a method of preaching to the extent Mr. B— imagines. And then there are not wanting, people of a sceptical and dissolute habit, to raise prejudices and to circulate uncandid reports in regard to a doctrine which reproves, and condemns, their ungodliness and vice.

We contend for that ministry which sets the retributions of a future state in the strongest point of light: such a ministry was that of the apostles, particularly of St. Paul: 'Knowing the terror of the Lord, he persuaded men,' and how? why, by setting before them the terrors of retributive justice; and to render this retribution the more to be dreaded, he places the despised and neglected Jesus, once a Saviour, upon the tribunal. *(vers.* 10.*)* 'We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.' In another place, he says: *(Rom.* ii. 5, 6.*)* 'In the day of wrath, and revelation of the righteous judgment of God, God will render to every man according to his deeds.' And Again; *(Gal.* vi. 7, 8.*)* 'Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap; for he that soweth to his flesh, shall of the flesh reap corruption.' Such a preacher was the Lord Jesus—He says, The wicked shall be raised to the resurrection of damnation—the wicked shall

go away into everlasting punishment, that is, on the lowest estimation, into punishment in a future state. Such was the preaching of the prophets.—Isaiah said, 'Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him.' Enoch, the seventh from Adam, prophesied of these things—Noah preached righteousness, and warned of these things; and were not all these prophesyings and preachings a declaration of the doctrine of future retribution, and was not all this to warn and to persuade men? In all these discourses and alarms I do not see a word about Hell in any form, neither Sheol, Hades, Tartarus nor Gehenna, but the wicked are told in plain terms—terms plainer than HELL can express, that they 'Shall in no case enter into the kingdom of heaven.—That there shall in no wise enter into it, any thing that defileth, neither whatsoever worketh abomination or maketh a lie.'

Having divested our subject of that strong metaphorical language, with which it has been too often enforced, let us proceed to reason and moralize, in the more common tone of scripture persuasion. And hence we observe, That sin is a great evil, and God views it with displeasure. Sin is exceeding sinful—it has in its very nature and constitution an excess of that which is the most evil—it is the superfluity of naughtiness—the overflowings of maliciousness. Yet to simplify; sin is disorder; it is a removing of things from the place in which the Creator put them; it is a derangement of things: by it the order God first established is reversed, and the continuance and progress of sin are manifest in the preference men show to this reversed order of affairs; they love to have it so: the gospel proposes a return of things to the state and order first appointed; the gospel proceeds upon this principle, and adopts means whereby the world may be restored to its proper standing; but this is what depraved men call 'Turning the world upside down.' And indeed the doctrines preached by the apostles of Christ were calculated, just as far as they were received, to over-

turn every system then in operation. All the polytheism, superstition, priest-craft and false morality of the Gentiles, with all the traditionary religion, hypocrisy and infidelity of the Jews, were threatened by the gospel with a total overthrow: and as far as that same gospel has succeeded in the world to the present day, that world has been turning upside down, to the annoyance of all worldly minded men. This is the simple character of sin, not so much a thing itself, or a system of things, as a derangement of things. And thus sin will apply to all cases of moral evil as they occur in human affairs. This then, in all its varieties of appearance and effect, is what excites God's displeasure. And here let us, for a few moments, confine our attention to this distinct view of sin, as that which is displeasing to God, the Moral Governer of the world. God's view of sin is to be considered as distinct from all those circumstances either of aggravation or palliation arising from man's view of it. Man estimates sin, as more or less sinful, from its being more or less injurious to him; so that some sins which are exceedingly offensive to God, who is of purer eyes than to behold iniquity, are hardly noticed by man, his interest not being affected by them; and so some sins, mere sins of infirmity, in the sight of God, who knoweth our frames and remembereth that we are dust, are nevertheless a great eye-sore to a man whose interest is crossed and prejudiced thereby. It is so between man and man; what is very offensive to one will be unnoticed by another, merely because their several interests lie in opposition to each other. God looks at sin through none of these mediums, he looks at it in a direct line, and right down upon its naked qualities; he identifies it as an act of disobedience, a disorder, by which the agent declares his preference of the thing prohibited to the thing commanded. Sin thus apprehended by a pure and holy God, is marked with the token of his disapprobation, and that mark remains upon it. The sinner's impenitence, and continuance in sinful mindedness, and sinful practice, in-

creases his guilt, and his exposedness to God's displeasure. God changes not; he is of one mind; that which he has marked as sin remains to be sin, and his displeasure is a settled principle, so that the sinner is marked and noted for punishment; which leads us to observe

Again, That God takes cognizance of sin, for the express purpose of giving judgment upon it. Nothing is more clearly laid down in scripture than this, (*Eccles.* xii. 14, & xi. 9.) 'God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes: But know thou, that for all these things God will bring thee into judgment.' The Bible is full of this; read Malachi, (iii. 5.) 'And I will come near to you to judgment, saith the Lord, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me saith the Lord.' Our Saviour is perpetually turning the attention of his hearers to this tribunal: 'I say unto you, That every idle word which men shall speak, they shall give account thereof in the day of judgment.' And again, 'The men of Nineveh shall rise up in the judgment with this generation and condemn it—The queen of the south shall rise up in the judgment with this generation, and shall condemn it.' All the apostles, whose sayings and writings are preserved, refer to this judgment, in a great variety of language and doctrine—Paul, 'the judgment seat of Christ;' Peter, 'The day of judgment, and perdition of ungodly men.' John saw in vision 'The dead, small and great, stand before God; and the books were opened—and they were judged every man according to their works.' This is a scripture view of the judgment seat; let us now see how this tribunal is adapted to man's state and character.

Man is a moral agent, an accountable creature; he possesses high capacities; a capacity for the service and love of God; a capacity too by which to resist God's authority, and even to hate him, and despise his government. Is it not natural, and in agreement with the fitness of things, that God should, at some stage of man's moral career, bring his creature to the test of a righteous judgment, and proceed to fix upon him a character, in accordance with his deeds, whether he has been righteous or wicked? It is natural that it should be so, and we have seen that the scriptures declare it will be so. Now this will be a terrible judgment for sinners; all the truth will come out here. No sophisticating, no shifting, no prevaricating, no denying, no false witness, all will be open and fair, and in the day light, when this judgment sits. In the present state of things it is somewhat difficult to pronounce upon a man's moral character, unless he has been condemned or convicted in a civil process; although we may know from the most unequivocal evidence that a man is a liar, or a hypocrite, or a profligate, it is hardly safe to call him so; his guilt must be described in soft and supple terms; we must say such a man is mistaken, or he is a cautious man, or a free liver. But in the judgment of the great day, character will be fully developed, and all iniquity laid open under its proper name; all will be carried on here in the most decided terms, without any equivocation and without appeal. But the matter does not end here, here is rather its beginning. Justice is retributive; if the trial issues in conviction, judgment passes on to sentence, and to execution; all the solemn pomp of the tribunal would be mere pageantry without this; which leads us to observe

Again, That God will give sinners over to that punishment their crimes deserve. The fact is asserted in many scriptures: 'Vengeance is mine, and I will repay, saith the Lord. Behold I come quickly; and my reward is with me, to give to every man according as his work shall be.' It is

necessary here only to state the fact, without enlargement; God will send away the wicked into a state of punishment in the future and unseen world. This is what our Inquirer denies—there is no future punishment, he says, and follows the denial with many declarations, that, the assertion of the doctrine of a future retribution *is not calculated to prevent sin and promote holiness, and that it never was preached, or declared, to any soul under heaven for that purpose.* This then is the sentiment we are to meet in concluding this lecture.

We learn, first, that Mr. B— is exceedingly mistaken in his conclusion on the doctrine of retribution, he thinks it was never asserted, or preached, by any appointed agents of Jehovah in declaring his truth to the sons of men. By retribution you will bear in mind, that we mean future punishment, or the punishment of the wicked in a future state. The "Inquiry" admits that the Jews were often threatened with punishment in Gehenna; and that they were so punished on the destruction of their city and nation, but this punishment he opposes to punishment in a future state. No such punishment was threatened or inflicted upon the Gentiles, and so no future punishment was threatened to any soul under heaven. I am aware that the "Inquiry" on this part of the subject, as in the former, speaks very incorrectly and loosely; it says that *Hell torments* were not preached—that *endless* or *eternal* misery was not held out; but the adoption of these terms is only to express his sentiments strongly against the simple doctrine of retribution in future punishment. It is too late for Mr. B— to say, that by these terms he is contending only against *Hell torments*, and *eternal misery in Hell*, but that he admits a future retribution; for he has told us at the outset, as we have seen at large, that he is as much opposed to *future* punishment, as to *eternal* punishment, and to *any misery* in a future state, as to *misery in Hell;* and to this we still hold him; but here he fails; for if any thing ever was proved by evidence,

we have proved that the prophets, and apostles, and Christ himself, did very frequently preach with a most threatening aspect to the wicked, and warned them of a future retribution. Thus the error into which the Inquirer has fallen is most visibly before us. He set out to show that there is no future punishment; to prove this or to illustrate his assumption, it is difficult to say which, he goes on to show that *Sheol* or *Hades*, frequently translated *Hell*, is no place of punishment. He proceeds to show that there is no future misery for the wicked, by declaring that no preacher, prophet or minister, commissioned from Heaven, ever threatened men with an *eternal Hell*, *endless misery in Hell*, or *endless punishment in fire and brimstone.* Now I ask this attentive and candid audience, whether this is reasoning on, or off, the agreed point of dispute? To me it appears that our Inquirer's proofs and illustrations are aside the question; *he asserts one thing, but tries to prove another;* he asserts, *There is no future punishment*—he attempts to prove, *There is no eternal misery in Sheol, Hades,* or *Hell.* He seems also to me to be arguing in a circle. There is no future punishment, therefore there is no misery in Hell—there is no misery in Hell therefore there is no future punishment! But *negatives* are the chief source of proof and illustration. *Hell is not a place of endless misery; there is therefore no state of future misery, neither did any of the ministers of religion in any age of the world preach the doctrine of future misery to any soul under Heaven.* But after all, there are some negatives, so declared to be by our Inquirer, that we shall deny, and such as we shall attempt to reverse. But this in its place. From the subject we learn

Secondly, That Mr. B— is also exceedingly mistaken on the tendency of preaching a future retribution. He asserts, not only that the inspired ministers of religion did not preach a threatened retribution, but, that the belief and assertion of the doctrine could have no holy tendency—Noah, Abraham, Christ and the apostles did not believe in a future

punishment, and yet they were good men.—The Gentiles believed in future punishment in Hell, in Tartarus, forever, and yet they were a very wicked people, and not saved from their licentious courses. The virtue of the former persons and the viciousness of the latter we admit, but the reasoning we deny. The holiness of the good men, did not spring from their infidelity in retribution, for we have seen that these men did believe in the doctrine, and were influenced by that faith: we do not say that their virtue was assisted by no other motives, for we believe it was, but, that fear of retribution was an ingredient in their stimulus to good and virtuous action. Indeed, this doctrine was a very frequent theme of discourse; I do not say that they adopted literally the words held in reprobation by the Inquirer; but they preached retribution in very strong terms, for the purpose of promoting virtue. Jehovah himself first revealed and proclaimed this doctrine to man: 'In the day that thou eatest thereof thou shalt surely die.' Enoch, the holiest man in his day, thus preached: 'Behold, He cometh with ten thousands of his saints to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for every thing which the sinful and ungodly have done, and committed against him.'—'Wo to you, sinners, when you die in your sins.'—'When to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment. Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall take effect even forever.' Thus prophesied Enoch, the seventh from Adam. Noah was a preacher of righteousness, and as he built his ark, warned the world of the righteous retribution ready to break upon them. Thus Moses, the servant of the Lord, just before he resigned his breath, warned the children of Israel in a very lengthy valedictory discourse, with blessing and cursing. Jeremiah, and indeed all the prophets, preach retribution in the most solemn terms;

their language is somewhat various, but their sentiment is similar: 'Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon.—But if the wicked turn not he will whet his sword.' Jonah preached to the Gentiles, but he preached retribution: 'Yet forty days and Nineveh shall be overthrown.' The Son of God preached thus, and called on his followers to fear that retribution which would issue in the loss of soul and body in Gehenna. Paul calls upon 'all men everywhere to repent, because God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.' Now, with all these facts and circumstances before us, how can our Inquirer say, that this doctrine was never preached—*nor was it calculated* (340) "to lead men to repentance?" This conclusion of Mr. B—, from whatever principle it be drawn, is evidently a very erroneous one; it is at variance with the scriptures of both Testaments—it is at variance with every thing that has been established among men under the form of government—it is at variance with common, every day experience, all the world over, in all ages and in all places —which leads to a

Third remark. Our Inquirer is exceedingly mistaken on the real character of the doctrine he has espoused, i. e. the doctrine of non-retribution: he does not appear to be aware of the source whence his position springs, nor of that *dead sea* into which it must finally fall. Mr. B— seems to think that he is only relieving the teachings of morality from a fiery atmosphere, a sulphuric, acid gas—he thinks he is only contending against Hell torment motives, and is sweeping away the rubbish of old superstition, as it has been scattered by old wives and physicians of no value; for he pro-

nounces this kind of teaching, "religious quackery"—"the very worst kind of quackery." Now Mr. B— has not distinguished between the principle of this doctrine, and the abuse of it, a very common error into which men fall. He is sweeping away the fundamental principle of moral government, without seeming to be aware of it; for we have too high an opinion of his moral character to admit the idea that Mr. B— is a sceptic or a libertine. But if he will only turn about a little, and review the ground upon which he has advanced, he will, we think, see his mistake. The kind of government for which he contends can never be adapted to man; indeed our author's system is destitute of the essential principles of government; it has no control over the mind, it has no demand upon the actions of a moral agent; there is nothing in it preceptive or sovereign; it is a tame, lifeless, insipid and cold address to a creature without a heart and without a conscience. It is a system, the first principle of which it holds in common with all the schemes infidelity has furnished for ages past. It is the very scheme to which unbelievers and men of a libertine bias resort. Take away the solemn retributions of Christianity, and there is scarcely any thing left to which sceptics object. As to Tartarus, the Hell of paganism, of which Mr. B— speaks, it exhibits not a principle of retributive justice as revealed in the scriptures: Tartarus was not a place or state of punishment for transgressors; it was rather a political limbo, a place of fabled confinement for unfortunate gods and kings, without regard to their moral or general character, but by no means a state of retributive punishment upon the principles of moral justice. At this Hell unbelievers laugh, and the pagans laughed at it themselves, but the retributions of revealed theology are such as offend sceptics exceedingly; remove these, and the offence ceases. Now this is what our Inquirer has done, and the floods of ungodly men will come in: in vain does he object—in vain does he plead for the purity of his disciples; they will be impure men, they will

call him *master*, and he must acknowledge them as his *pupils*. I am aware that Mr. B— will protest against these conclusions, and I am heartily glad of it, for it speaks the purity of his conscience; but I would solemnly call upon him to re-examine his progress, for infidels of every grade will lay claim to him, and free thinkers, and free livers too, will hold by his skirts, and he will not be able to shake them off. Universalists of the restoration class are all alarmed at this: *the editor of the Repository* says, this scheme is a sanctuary for the man that dies 'in the very act of murder;' making, we add, no moral difference between the thieves who robbed and maimed the man on the road from Jerusalem to Jericho, and the Samaritan who bound up his wounds and saved his life. Making no difference between the penitent malefactor who implored a dying Saviour's compassion on the cross, and the hardened blasphemer who execrated the same Saviour to his latest breath. ——(*Ezek.* xviii. 25—30) 'Yet saith the house of Israel, the way of the Lord is not equal. Hear now, O house of Israel, Are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions; so iniquity shall not be your ruin.'

LECTURE IV.

Rewards and Punishments in a Future State proved from the direct Testimony of Scripture.

THE WICKED IS DRIVEN AWAY IN HIS WICKEDNESS; BUT THE RIGHTEOUS HATH HOPE IN HIS DEATH.—*Proverbs* xiv. 32.

AND IT CAME TO PASS THAT THE BEGGAR DIED, AND WAS CARRIED BY THE ANGELS INTO ABRAHAM'S BOSOM: THE RICH MAN ALSO DIED, AND WAS BURIED; AND IN HELL HE LIFTED UP HIS EYES, BEING IN TORMENTS, AND SEETH ABRAHAM AFAR OFF, AND LAZARUS IN HIS BOSOM.—*Luke* xvi. 22, 23.

My brethren, what do we understand by Revelation? Is it not that knowledge, the attainment of which is beyond our own means? Is not this Divine Revelation? A communication from the Divine Being, on subjects beyond the reach of human intelligence, beyond the grasp of the most extended faculties of the human mind. Yes, this is Revelation; and the next question is, How is such a revelation to be received? And here we must be a little particular, in distinguishing it from every thing else, that may lay claim to its characters and authorities. Whatever I can come at, in the exercise of my reason, however far it may seem to lie beyond the sphere of my more immediate action, is not revelation. It was once thought the earth on which we dwell was a flat plane, bounded at its edge by a visible horizon; but this has been proved to demonstration to be erroneous. The sun too, that vast source of light, was suppused to revolve daily around this little ball, on which is placed the foot of man; but this also is demonstrated to be the very reverse. These mistakes, however, have not been corrected by any communication from the Author of Nature: man has come to this knowledge in the exercise of his own reason. Man has placed the great sun in the cen-

tre of a universe of planets, and given him a sovereignty over all the bodies within his attraction. Man can make, or rather discover, this arrangement in the great physical world, by the order and direction of his own physical powers, guided by his reason. He can draw lines, and form these into angles and curves; he can ascertain with precision the degrees of space and distance they severally subtend, and so he can go out into space and fathom and gauge the universe.—But then all the discoveries, and asserted demonstrations of reason, are liable to scrutiny; what the reason of one man pronounces correct, the reason of another disputes, and alters; and so the reasoning powers of man may go on without end. Nevertheless there are certain data, in this material system, on which man can institute his theories, so as to produce some demonstrations not to be doubted or disputed: and here man stays, beyond this he only conjectures—or waits for a revelation. Let man prepare to take but one step beyond his own visible, tangible, sensible self, and where will he, where can he place that advancing foot? All without this limit is the unseen, the unknown world.—Nay, within himself, somewhere, but where, he knows not, this unseen, unknown world challenges his adventurous, prying thought. Without asking who, what, 'where is God our Maker?' it may well be asked, 'What is man?' and what man can answer—who can say what man is—what his order—his capacities—his career—his destiny: he springs from the dust, whence all the other creatures spring, but he obtains dominion over them all; majesty is intuitive, he is crowned with glory and honour. But he rises to all this by instinctive, constitutional powers, for which he has no name, and this nameless something constitutes him man. Here then we pause, for here all demonstration upon natural principles ceases: if we obtain any farther information, it must be from another, and a superior source of intelligence, and this communication will be revelation. As soon as any thing is communi-

cated to us on the subject of an immaterial, immortal spirit, whether that spirit be our own, or some other, it is a supernatural revelation. Whatever, therefore, is made known to us in relation to a future state of existence, must be by a communication from some being acquainted with that state, and this too must be revelation. We are now prepared to say, how such a revelation must be received.—It must be received by an act of faith, and implicitly relied on. All that reason has to do in this case, is, to examine and weigh the evidence with which this revelation comes recommended; and it is the province of reason to examine this evidence with the greatest scrutiny: indeed there is nothing that can be presented to the human mind, which so demands a strict examination, as that which professes to be a revelation. Israel was thus warned to be upon their guard, and to examine the pretensions of all who came in the garb of a divine teacher. So Jesus proposed his mission for scrutiny, and called upon his disciples to be upon the watch lest false Christs and false prophets should deceive them. And John also said, 'Try the spirits—for many false teachers are gone out into the world.' On these terms the whole volume of sacred scripture is presented to us—and we have *scrupulously* admitted its authority; we have tried its spirit, we have demanded a sign from heaven—the 'sign manual' of the Great King—this evidence has been granted, and we acknowledge the Bible to be the Record of Divine Testimony. Here the scrutinies of reason stay; having obtained evidence, we proceed in the exercise of faith, and take the whole of its communication for truth; we do not admit revelation as a whole, and then reject it in parts; but receiving it as a whole, we receive it in all its parts, and abide by its testimony: this is reasonable, and all who go upon a contrary principle, stumble and fall. So fell Nicodemus, who at first promised to become a fair disciple of Jesus Christ: he was a man of considerable attainments, and manifested some candor: but he suffered his reasonings to

subvert and supersede his convictions; he acknowledged Jesus as a divinely authorized teacher, and then refused to admit the truth of his testimony. 'We know that thou art a teacher come from God'—but when Christ asserted a doctrine, which the rabbi either did not understand, or did not wish to learn, he said, in 'doubting mood,' 'How can these things be?' This is the error into which Mr. Balfour has fallen. He admits the authority of scripture testimony, and then refuses to believe in the doctrines asserted therein.

Thus have we made our way to the subject of this lecture—*Rewards and punishments in a future state, as revealed in the holy scriptures.* This subject must, from its very nature, be a matter of pure revelation: it is a subject far beyond the reach of human speculation; 'It is as high as heaven; what canst thou do? deeper than Hell (the abyss;) what canst thou know?' To reason against the revelations of the unseen world from the visible things of this world, is for the inhabitants of the torrid zone, to reason against the icy congelations of the poles, from the fluidity of the waters in their latitude—Indeed more absurd, for no demonstration can be brought to our senses in evidence of a future state, or of the reality of things pertaining thereto. Yes, brethren, we must take revelation just as it is, and believe it without controverting its testimony on this subject particularly: some reasonings on translation must be admitted, but whatever is ascertained as the sense of the original, must be taken as the 'mind of the spirit.' These observations must now be brought into application; the subject is before us in two passages of Holy Writ, one from the Old Testament, the other from the New. The passage from the Old Testament merely declares the doctrine of future retribution: 'The wicked is driven away in his wickedness; but the righteous hath hope in his death.' The passage from the New, contains a more circumstantial view of the subject; the good man is conveyed to the society of the righteous, 'to Abraham's bosom,' the wicked to scenes of misery, 'in

Hell he lifted up his eyes being tormented.' This subject in the Inquiry, is brought to our view in the use and application of these modes of expression, SHEOL—HADES—TARTARUS—GEHENNA. The first of these is a Hebrew word, שאול *Sheol*, which signifies *a concealed place*, and often *the state of the dead*. The following, ᾅδης *Hades* is a Greek rendering of *Sheol*, not another word, but the Greek of which the other is the Hebrew: it also signifies *concealed, obscure* or *hidden*. The two latter words, *Tartarus* and *Gehenna*, cannot be duly considered in this discourse; we shall confine ourselves principally to *Sheol* or *Hades*, the same word.

SHEOL, it seems, from the "Inquiry," occurs 64 times in the Old Testament; it is translated in the English version in 3 places *Pit*, 29 *Grave*, and 32 *Hell*. The first of these renderings, *Pit*, is I apprehend derived from the Latin, *puteus* or *puteum a well, a sunken place or dent in the earth*. Grave is derived from the German, *Graben*, which signifies a hollow made in the ground. *Hell* is corrupted from an old Saxon word, *Heele* or *Hele*, which signifies to conceal or cover over, from whence comes our common word for the cure of a wound, we say it is *healed*: it applies in some countries to the roofing or covering of a house; it is said, when the roof work is finished, to be *healed* in. We see from hence, that the more literal meaning of *Sheol* is pretty well preserved in the three English renderings, *pit, grave* and *Hell*, a place in which the dead are buried, and so concealed or put out of our sight; as Abraham said to the sons of Heth, demanding a burying place among them, 'That I may bury my dead *out of my sight*.' *Hades*, as we have seen, is the common Greek term for expressing what is conveyed by *Sheol*, and is so used in the *Septuagint*, the translation of the Hebrew scriptures into Greek by the Seventy. Upon the original word, SHEOL, with its renderings we have to remark

1. That *Sheol* signifies *the state of the departed—the*

state of concealment—the invisible, future world. With this sense it has been faithfully translated by the authors of the Greek version; *Hades* is the term substituted for *Sheol*, and is in as near agreement as two languages can be. Sheol, through the Greek ἅδης Hades, passes into English as *Pit*, *Grave*, *Hell*. Here is a greater variety of literal expression; three English words to one Greek; and there is some danger in this variety; it can hardly be expected, that these three words will be precisely of the same acceptation. Yet still I believe, these three words, as used in the English Bible, generally express what is intended by *Sheol* and *Hades*. When *Hades* has been rendered *pit*, the invisible state of the dead has been intended: grave also has been used for the same idea. *Hell* has proved to be a more unfortunate term. *Hell* has been chosen, at what period I cannot say, nor whether it has come into a particular use all at once, or gradually, but *Hell* has been chosen as a word by which to represent a future state of misery; it has certainly been so used in preference to pit and grave: but there is no more punishment and misery in translating Hades into *Hell* than into *pit* or *grave;* for *Hell* simply signifies the concealed state, as do the other terms. And it appears to me also, that our translators had no more idea of conveying a sense of punishment, or misery, in the term Hell, than they had in the other terms. Mr. Balfour observes, very correctly, (18) "that in several places where the word *Sheol* "is rendered Hell in the text, the translators put grave "in the margin." This shows at once that the translators considered *grave* and *Hell* as synonymous, and that they wished their readers should know it also. This observation of Mr. B— applies, I believe, solely to the *common version*, that now in use, *king James' Bible*, as it is usually called; but if we consult the *Geneva Bible*, an English translation from Beza's Latin, in which the great John Knox had a hand, dated 1560, we shall find the word *grave*, often in the text, where in the common version, we

have Hell. I will cite a case or two. In the xvi. Psalm and ii. of Acts, in both places instead of 'Thou wilt not leave my soul in *Hell*:' it is 'Thou wilt not leave my soul in the *grave*.' In Job, 'The *grave* is naked before him,' and, 'it is deeper than the *grave*, what canst thou know?' In the lxxxvi. Psalm, 'Thou hast delivered my soul from the lowest *grave*.' The word Hell, however, is used frequently in the same way as it is in the common version, but it is with less seeming choice; it appears to me that in the time of this translation, *Hell*, *pit* and *grave* were synonymous, and alike considered as representing *the invisible, future state*, without one being more indicative of misery than the other. And

2. Remark upon these terms in the original and translation. *Sheol* in the Hebrew, *Hades* in the Greek, and *pit*, *grave*, or *Hell* in the English, do not describe to us any place or the circumstances of any location whatever. Sheol, rendered as it may be, asserts and reveals to us the future, invisible, spiritual state; for, first, it cannot mean that place we call the grave literally, that place in which the human body is laid to corrupt and consume away. *Sheol* is not used for this purpose, another word is used. When the sepulchre, tomb or burying place for the body is intended, the Hebrew word is קבר *Keber*, which we are told by good critics, is never translated *Hades:* and we think it should never be rendered THE *grave;* A grave, a *single* burying place it may be, but not the *Hades*, the *Hell*, the place appointed for all living. When the Hebrew word for *sepulchre* is rendered in Greek, it is ταφος taphos or μνημα mnema, or some other equivalent term signifying sepulchre or monument, but never *Hades*. Neither is *Hades* ever confounded with funeral rites; the *place* to which the body is assigned, and the *state* of the departed, are uniformly kept separate. We have a very striking instance of this in ii. Acts, 27, 29. Peter is applying the famous passage in the Psalms to Christ, when he speaks of Christ in the words of David, *Hades* or

Sheol is used; 'Thou will not leave my soul in *Hades* or *Sheol*.' But turning to the case of David's burial, he says, 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre, μνημα *mnema* is with us to this day.' You see here very plainly that the spiritual state of the departed is very differently described from the place of the dead body. You see farther, that the *grave*, literally the *burying place*, is not the concealed, invisible place, or state; for David's sepulchre was before their eyes to that day, and never had been concealed. *Sheol* or *Hades* is the common receptacle of the departed, without any regard to the places where their bodies be buried. *Sheol*, the original word itself, with all its descendants in translation, is in the singular number and form; this is not the case with sepulchre, grave, &c. as a burying place, for there are burying places, sepulchres, graves and so on, but no such pluralities in the state of the departed. This is too plain a case to suffer farther argument, yet if my hearers wish for greater satisfaction they have only to consult their Bible in those passages where graves or sepulchres occur in the plural number, and then see whether they can find Sheol and Hades in the same form.

3. We are now brought to a distinct idea upon the state and character of the future world, as expressed by *Sheol*, *Hades*, *Pit*, *Grave*, or *Hell*. It is evidently a spiritual state, a state and condition suited to man as disembodied, and separate from this visible, material world. It is *spiritual*, in opposition to *material*, and *state* in opposition to *place*. It is not material or natural, for, the tomb, the sepulchre receives the material or natural man, but *Hades*, the spiritual man. It is not a *place*, for that which is *local*, is in this *visible* world, in the *tomb*, but it is a *state*, and *Hades* is that *state*, *invisible* and *concealed* from mortal eye. Yet as spiritual things are described to us in this world by things natural, things with which we are familiar in this region of sense, so, what is spiritual in the future state of things, must be

described to us by things sensible and natural. Man dieth and giveth up the ghost, he descendeth to the tomb, the earth closeth upon him, and he is concealed from the view of survivors, and the grave into which he has descended, and in which he is concealed, becomes a fit figure by which to represent the spiritual state of the invisible, future world. If the term, *keber*, rendered tomb, sepulchre, or any other equivalent word, had been used to denote this concealed place, it would have been a just figure for what is conveyed under the expression of *Sheol*, *Hades*, &c. Yet it must be admitted that Hades is more full and to the point; it is in the singular number and form, it is generic, and goes directly to describe the state of the departed in general, rather than the local condition of the remains of departed persons in particular. But here our reasoning, as we pursue the truth, takes a turn which we must not fail to follow under a

4th Article. The knowledge at which we are arrived on the subject of the future state, whether it be by means of such terms as *Sheol*, *Hades*, *Keber*, *Hell* or *grave*, *sepulchre*, or *tomb*, the source of this knowledge is Revelation, a distinct communication from the Divine Spirit—the King eternal, immortal, invisible. Without a divine revelation on this subject we could have known nothing. The very terms used report our ignorance, HADES! *the concealed, invisible, unknown state.* Man dies; all that we actually know of him is hidden in the tomb; for aught we know he ceases to be; here all that we have seen to be human, decays and moulders to dust; even that which we considered to be super animal, call it *spirit*, *soul*, *mind*, or what you please, that falls in the common wreck, no traces of it remain, it seems to be body or animal like the rest; both, if they are two, fall together, and here the whole human character ceases to be seen; here it passes the boundaries of our knowledge, all beyond which, if any thing there be beyond, is in the future, unseen world. Here then if any thing be known it must be by a communication from *this*

unseen world. This communication we have in the holy scriptures; and the axiom we have to assume is this, That all we can know in the present state, of the unseen world, is revealed in that sacred volume. I presume this position needs not to be defended from the claims of heathen writers; as I am contending with a professed believer in the Bible, it will be admitted, that, that book is the fountain-head of all wisdom and authority. In citing scripture testimony on this article I shall be brief; what God saith once or twice ought to be satisfactory to us, and we intend at this time to abide by it. *First.* The scriptures challenge man upon his ignorance in this case. *(Job* xxxviii. 17.*)* 'Have the gates of death been opened to thee? or hast thou seen the doors of the shadow of death?' Man had seen the gates and doors of the tomb, but the gates of death, and of the shadow of death, he had not seen. *Second.* Revelation discovered to the patriarchs the fact of a future state. Jacob knew that the departed lived in another world; 'I will go down to the grave to my son,' meaning Joseph, whom he supposed to be dead. In the book of Job, there are some fine and clear views of immortality. 'I know that my Redeemer liveth—and though after my skin worms destroy this body, yet in my flesh shall I see God.' *Third.* What is revealed of the unseen, future world, Sheol or Hades, is a development of man's moral character and condition. The first member of our text, 'The wicked is driven away in his wickedness'—Where to? 'The wicked shall be turned into hell,' into Hades, 'with all that forget God.' Now the contrast, 'But the righteous hath hope in his death.' Can any thing be asserted in these passages but the punishment of the wicked in a future state, and the blessedness of the righteous? Can it be the same thing for a sinner to be *driven* down to the grave in his sins, with fearful looking for of indignation, and for a saint to fall asleep in peace with God and in *hope* of a blessed immortality? Is there a sinning man in this assembly who is quite persuaded

that both are alike? This is the language of the Old Testament, and much more to the same effect might be adduced, but what God says, even only once, ought to be believed.

We must now turn to the "Inquiry" and see what is therein brought against the positions we have assumed. Mr. B— shall speak for himself, on the sense he intends to attach to the several words we have glanced at. After a long quotation from Dr. Campbell, he remarks, (5) "1st. It "shows that Sheol of the Old Testament, and Hades of the "New, both translated by our English word Hell, do not "signify a place of endless misery for the wicked, but sim-"ply the state of the dead, without regard to the goodness "or badness of the persons, their happiness or misery. It "follows of course, that wherever those two words are used "in scripture, though translated by the word Hell, we ought "not to understand such a place of misery to be meant by "the inspired writers."—2d. It establishes also that our "English word Hell, in its primitive signification, perfect-"ly corresponded to Hades and Sheol, and did not, as it "now does, signify a place of endless misery. It denotes "only what was secret or concealed." He adds in another place, (20) "That Sheol, translated Hell, means the grave, "or state of the dead—*Sheol*, whether translated pit, grave, "or Hell, is represented as below, beneath, and as a great "depth."—(26) "Whether Sheol is translated, pit, grave or "Hell, in not one of the passages, is it described as a place of "misery or punishment for the wicked, or for any one "else."—(27) "So far from its being a place of misery, it is "also a fact, that it is described as a place of insensibility "and ignorance. We are told that there is,—'no work, "nor device, nor knowledge, nor wisdom in the grave, or "Sheol, whither thou goest.' *Eccles.* ix. 10."

Thus far the "Inquiry" on the sense and application of *Sheol.* I have been very select in producing passages from the book, but I think all has been cited that Mr. B— says on the question; not all in quantity, but all in quality: I

have endeavoured to bring into a small compass every idea our author has expressed on the subject. Upon what he thus says I observe, 1st. Mr. B— admits that *Sheol* in the Hebrew is justly translated *Hades* in the Greek. It is granted also that *Hades* passes well into English as *grave*, *pit*, *Hell*, these three mean the same thing. 2d. We learn from the quotations that the English word *Hell*, "in its primitive signification, perfectly corresponds to Hades and Sheol," and "means the grave or state of the dead." 3d. *Sheol*, *Hades*, or *Hell* means *concealed;* "it denotes only what was secret or concealed." 4th. Mr. B— considers *Sheol*, *Hades*, *Hell*, &c. as having no relation to retribution, rewards and punishments—no relation "to the goodness or badness of the persons, their happiness or misery"—and so he goes on to the conclusion, that "it is not described in any one passage of scripture as a place of misery or punishment for the wicked or any one else." He concludes farther, that it is no moral state of existence, but a state "of insensibility and ignorance,"—a state in which there is neither *good nor bad, happiness nor misery.* 5th. The English word *Hell*, he considers as a proper rendering of Hades, but that it has been made, since its primitive use, to convey the idea of the place of future misery, and that this use of the word is a perversion.

Let us now review these sentiments and compare them with each other. We can but observe here, as in former branches of investigation, that Mr. B— is asserting one thing, and proving another. His assertion is, and his book was written to make good the assertion, *No* FUTURE *punishment.* But his arguments, his proofs, and his illustrations are for *No* ETERNAL *punishment.* This inconsistency running all through the book, gives us a deal of trouble, while it contributes not to the advancement of the argument on either side. Again. I am not sure that our Inquirer is distinctly understood upon the article of *Sheol* or *Hades.* He thinks it obvious that Sheol, translated Hell, *means the*

grave, or state of the dead. Does he by the *grave* and *state of the dead* mean the tomb, or sepulchre, the place literally in which the dead body is laid? for Sheol may literally mean the place for the dead body; and his illustration from "Solomon speaking of a lewd woman" goes rather to confirm this presumption; "Solomon says, 'her house is the way to hell,' which he immediately explains, by adding, going down to the chambers of death—her feet go down to death—her steps take hold on hell.'" We know Mr. B— does not believe in future punishment, his book is written to prove that there is no such thing; then by *Hell, death* and *the chambers of death* he cannot mean future-state punishment, but literally death and the grave. Here then we are left to conclude that Sheol, Hades and Hell mean not a future state, but the visible grave, in which the mortal remains are deposited. I do not wish to force any meaning on Mr. B—'s words nor give them a sense foreign to his design, but if he writes loosely and indistinctly he cannot expect to escape without correction. But farther, these sentiments, thus brought to our view, seem to me to be at variance, and in opposition to one another. Mr. B— admits, as a thing no one disputes, that Sheol is justly translated by Hades. Let us inquire of the Greeks what they meant by Hades, ᾅδης, and of the Jews what they thought of it. And here, it would be a contemptible affectation, were I to pretend to open to you any new critical light, upon a subject so well and so amply discussed already; but as our method of discourse must be rendered as popular as possible, it is necessary that we offer you the best information within our reach. The Hebrew scriptures were translated into Greek, between the close of the Old Testament canon, and the advent of Christ. The history of the Septuagint, as it is commonly denominated, is involved in much fable and uncertainty, particularly, as it regards the persons of the translators, their exact number, the circumstances under which they performed the task, and also the date of their work;

but still the translators must have been Jews, Jews by nativity or conversion, men well acquainted with the original *from whence* they were to translate, and with the Greek *into which* they were to translate. They knew that *Sheol*, when it related to the state of the departed in general, meant the unseen or concealed future state: they, therefore, in rendering it into Greek chose in that language a word, or a compound of words, meaning the same thing; *Hades* was that word. But the question now is, how came the heathen Greeks to be in possession of a word so expressive of a future state, a word in their language meaning the same thing as *Sheol, a word* of divine inspiration or of divine application at least? Mr. Balfour can, it seems, give us some clue to this problem. He intimates that the Greeks obtained this knowledge from their heathen oracles. He says, (26) "That the heathen Greeks seem not only to have at-"tached similar ideas to the word Hades, as the Hebrews "did to the word Sheol, but also the additional idea, that in "Hades persons were punished or rewarded, according to "their merits or demerits—*This* (he adds) *was their own* "*addition;* for no such idea seems to be conveyed in all the "Old Testament by the word Sheol." Observe here, our author says, that "the heathen Greeks attached similar ideas to the word Hades, as the Hebrew writers did to the word Sheol;" now in Mr. B—'s opinion the Hebrews attached to Sheol the idea of *death, the chambers of death, the grave;* mind, not a future state of being—of doing—or of suffering, not a moral state, but a state of *ignorance* and *insensibility*, a state in which men are not *good or bad—neither happy nor miserable:* this is the idea the Greeks had of Hades, as well as the Jews, only the Greeks added to this state a state of retribution, rewards and punishments according to merit or demerit in the present world; that is, the Greeks considered the moral character of man passing from this "present world" into Hades, where man as a moral agent is punished or rewarded, which is either happy or miserable. But

how does Mr. B— make this hold together? The Greeks believed that Hades was a state of death, of ignorance and of insensibility. And at the same time they did not believe it to be so, for they believed that Hades was a state in which men were rewarded or punished, were happy or miserable, according to their moral character, merit or demerit! Every body must see at once that the Greeks could not be believers in such incongruities. As a remedy in this case, our Inquirer may perhaps refer us to the circumstance we have quoted, but of which as yet we have taken no notice, namely, that this idea of retribution in Hades was their own invention: *the heathen Greeks* appended this idea to their Hades, *for no such idea was conveyed in all the Old Testament by the word Sheol.* Of this asserted fact Mr. B— gives us no proof; neither is there any evidence before the world, that the heathen, of any nation, invented the doctrine of a future retribution in rewards and punishments. The contrary is in evidence, and I assert it without the least fear of contradiction, that what the heathen knew of a future state, they received directly, or indirectly, from divine revelation, the same source originally as did the Jews. It is true, that all the heathen had very imperfect ideas on this subject, and many were their inventions and additions, but the idea simply was from a divine source. Here then we see, that the *Seventy* faithfully translated *Sheol* in the Hebrew by *Hades* in the Greek. If they had known that Sheol meant only the grave, the place of the dead, and not the future world, they would have chosen some other term suited to the grave or place of the dead, and not *Hades*, the state and domains of the living. We see farther, that the Jews did know, and that very well, that Sheol was the future state, and that also the state of the departed in Sheol was a state of retribution. The Inquiry says, "No such idea seems to be conveyed in the Old Testament by the word Sheol." He tells us in another place that Sheol or Hades means "*simply* the state of the dead," without any regard to their

case in a moral point of view. Again, he says, "It denotes only what was secret or concealed." Here Mr. B—'s sentiments and interpretations contradict one another. If Sheol mean simply the state of the dead without any regard to their moral condition, as he says it does, then it does not denote also their condition in the invisible world, the state he denominates "secret or concealed;" both cannot be true. But the fact is the Hebrew scriptures do represent, by a variety of phraseology, a future state of retribution: our text, the former part of it, has been offered as an example. Isaiah (xiv.) in the strongest language sets before us the condition of men in the future world—in Hades too. 'The dead are stirred up—even all the chief ones of the earth—all the kings of the nations are raised up from their thrones.' Here is an exhibition of the living—not of dead corpses: the language is highly figurative, but it is a representation of a moral scene in the spiritual world; and therefore the language must be figurative. What know we of the spiritual or moral world, but as it is brought down to our comprehension by apt and common similies?

When I began to write on this controversy, I had read the "Inquiry" through with thought and care; many sections and passages I had considered again and again; the result was, that I was almost persuaded Mr. B— had the truth in great measure on his side, in regard to the real and doctrinal application of Sheol and Hades. I was rather disposed to think that little could be proved of future retribution from the state of men in *Sheol* or *Hades*. But having, in the course of these exercises, been called more minutely and carefully to examine the arguments and methods of argument adopted in the "Inquiry," I have been prevented from settling down upon such a conviction. What therefore may appear in the foregoing, as inclining to Mr. B—'s scheme in regard to Sheol and Hades, must be taken by my hearers with many grains of allowance, only as the gratuitous concessions of a candid and inquiring mind. Upon

entering more fully, in this discourse, into our author's theory, I have discovered the very sandy foundation on which this whole fabric is reared. *Sheol*, I perceive, is very seldom used in direct application to the *grave* as *the place of the dead*, and almost always in relation *to the future world, the state and condition of departed spirits*. And in this state too, I observe that God particularly shows his indignation to sinners—here it is that I find a righteous retribution 'the wicked is driven away in his wickedness;' he goes into the future state, into the concealment of Sheol, laden with his iniquities, for 'his works follow him;' 'but the righteous hath hope in his death;' he enters on the future state with the hope of a blissful immortality, and his works follow him too; for every one shall receive according to what he hath done whether it be good or bad.

There is another thing also very plainly to be seen, namely, That the doctrine of future retribution was not taught the Jews by the heathen, as our Inquirer boldly asserts it was; but the heathen learnt it of the Jews, from the Hebrew scriptures, the only source of divine knowledge. We are now prepared to say, that Mr. B— might have spared himself the trouble of writing more than nine tenths of all that matter he has gathered from the *Apocrypha and Targums*. There is but one good end, that I can see, gained by all this research in these uninspired writings, and that is directly opposed to the object aimed at by our author. Mr. B— has given us, in many a lengthy detail, proofs irrefragable, that the Jews of Apocryphal date, had learnt the doctrine of retribution from their own inspired scriptures. For as soon as the inspired canon is closed, and the visions of the Almighty cease, the scribes and teachers of the law write and deliver discourses and comments, glossaries and paraphrases upon the Holy Volume: in these treatises, call them Apocrypha or Targum, or what else you please, they never contend for the doctrine of future retribution, the doctrine is taken for granted, as a doctrine of divine revelation

found in the law and the prophets. There is one *Apocryphal Book*, at which our author has scarcely glanced, a passage of which has been sanctified by an inspired quotation, to which I must refer; it is *The Prophecy of Enoch.* The sacred passage is in Jude's Epistle, quoted in our foregoing lecture, with another passage from the text of the same book. From this book, whether it be genuine, as a whole, or spurious, forged or corrupted, mutilated or outraged, we learn what were the ideas of the Jews, in Apocryphal times, on the subject of a future state, as a state of rewards and punishments. The language on the subject of future punishment is much more expressive and distinct than any that I have observed in those passages referred to by the Inquirer in the books of Esdras, Tobit, Wisdom, Ecclesiasticus, &c. In these books *Hades* is represented in terms very similar to the terms *generally* used by the prophets; but the terms of description in Enoch resemble those stronger and more *particular* terms used by the sacred writers; such as in Moses, 'A fire is kindled in mine anger, and shall burn to the lowest Hell;' or in Isaiah, 'Who can dwell with everlasting burnings,' with some other similar passages: Enoch has many such. But we mean to offer this for no more than it is worth: it only shows us that the Jews at the time this book was written, or received, believed in the future punishment of the wicked. This book, however, has something to recommend it which the others have not. One passage in it is by inspiration sanctioned in the New Testament, and ascribed to Enoch the seventh from Adam. This passage is pronounced *prophetic*, and is called in to confirm the doctrine of a future state, and a future retribution to the wicked. These circumstances alone give some additional importance to the whole of the book, but more especially to all those texts which are in accordance with that one cited by the divinely inspired Jude.

On Apocryphal times I must be permitted to remark once more. Whatever might have been the unity of that

faith publicly professed by the Jews, during the days of their inspired prophets, one thing is very clear, from their undoubted history, that, during that time which comes in between Malachi and Jesus, the Jewish church had split into two theological parties; and these two parties, with their respective faiths, will very much assist in our discussion. As the vision of heaven ceased, learned men began to speculate. Some fertile minds added to God's written word, and a load of superstition and error succeeded. At this, some, more reasonable souls took disgust, but then, run into the opposite extreme and denied a great part of the inspired testimony. They philosophised upon the volume of revelation, till it became with them a conviction, that the scriptures revealed no spiritual world, nor any spiritual agency or existence but Deity: they could of course see no future state of rewards and punishments: man could have no immortal part, there could be no resurrection—all was material except God, and all, as far as it respected man, would end in this present state. They cultivated virtue upon a principle of disinterested benevolence, without hope, without fear. When this party of free thinkers grew into a sect, they were denominated *Sadducees* after *Sadoc*, said to be their leader. The former sect were denominated Pharisees: both these occupy a prominent station in the Jewish church, in the time of our Saviour. The Pharisees, whatever might have been their superstition, and however they might have neutralized much of the divine testimony by vain traditions, were, notwithstanding, believers in the great essentials of the Jewish faith. But almost all of these essentials the Sadducees denied. When our Saviour opened his ministry, and asserted the doctrines of Moses and the Prophets, the *Pharisees* were reproved for their *superstition*, but applauded for their *faith*. The *Sadducees* were condemned altogether for their *infidelity*, and *scepticism*: the article of the Future State is the particular on which Jesus pronounces them both ignorant and ungodly; 'Ye do err (said he to

them,) not knowing the scriptures and the power of God.' Reviewing the faith, or rather the unbelief of the Sadducees, we cannot but be struck with the similarity of their system and Mr. Balfour's. Much, if not all our author has written on the Apocryphal age, seems designed to bring Sadduceeism into credit, in opposition to scripture, and the power of God. Ignorance of the future state was the subject of boast with the Sadducees, and there is much of the same with the "Inquiry." Here we shall stay our remarks upon Apocryphas and Targums, and proceed from the Old Testament to the New. As we take our leave of the Old Testament ground, we carry with us a solid conviction, that the doctrine of future punishment was declared in the Law and the Prophets; and that *Sheol* or *Hades*, as the invisible state, is the state of future retribution to all that do wickedly and forget God.

It now remains that we enter upon New Testament ground—ground consecrated by the name of our Lord Jesus Christ. The latter part of our text demonstrates to every unprejudiced mind what were the Jewish inspired views of *Sheol* or *Hades*. But the view of Hades, as given in this passage, does not come suddenly upon the reader of the New Testament. The doctrine of a future retribution is preached by John the Baptist, the Saviour's forerunner; he takes up the subject as left him by Malachi, the last writer of the Old dispensation, and so John carries forward in his ministry, the solemn truth till he gives up his mission to Christ. Christ, the last and greatest messenger, commissioned from the court of heaven, reiterates, but in stronger terms, and with additional tropes of terror, the doctrine of future retribution. These we shall notice under their proper head; but the parable of the rich man falls under this article. 'There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores. And desiring to be

fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in Hell (Hades) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.' We have here before us what has been called a PARABLE. Our Divine Teacher very frequently spoke to the people in the use of such a figure of speech. Many things Jesus taught in parables; but generally, I believe, he taught principally one thing only in each parable; yet the whole parable, as a figure, is made up of circumstantial parts probable or real; at least our Saviour's parables are; in the Old Testament some are otherwise; but Christ's are, I think, all very natural and evidently gathered from circumstances within the reach of our own conception or imagination. Yet there must be some allowance made for the peculiar case the parable is called in to assist; if the case be between man and man, or within our visible and material world, things with which we are familiar will be selected: but if the case be a more moral one or belonging to spiritual, or, as our Lord says, 'heavenly things,' then the figures will be gathered from circumstances of a more spiritual character, such as we can only know by revelation. Let us apply these remarks. The parable of the Good Samaritan, of the Prodigal Son, and of the Ten Virgins, might have been real history; all the circumstances come within our experience. The Sower, and the Tares of the Field, are all probable, and almost, if not all the circumstances, are applied by Christ to the case he has to establish. The parable of the Rich Man and Lazarus is furnished with imagery from both worlds, the visible and the invisible, this and the future. The object of the parable is evidently to inculcate implicit faith in revelation. In order to this the Saviour represents a sensual sinner, a mere man of this world, driven away in his wickedness; in this

state of retribution the sinner finds, too late, the sad consequences of his infidelity and sensuality; he implores compassion, but in vain; he then abandons himself to despair, but prays that his kindred, yet living, may be warned and persuaded by motives more powerful than those himself resisted, lest they likewise should die in their sins: but here also he fails, and is told that faith in what God has already revealed is required, by which alone men can escape future punishment: God has furnished a sovereign remedy; if men fail to embrace this they perish. This appears to me to be the sense and application of the parable; and all the imagery is in unison.

Before we take a view of Mr. B—'s sentiments on this parable, let us look at it a little more distinctly ourselves. This parable is not so circumstantially introduced as some others are; the time and the occasion, however, may be gathered from what goes before in the narrative. The persons present were Pharisees; in his discourse, at this time, he had touched upon their particular propensities, especially their worldliness and love of gain. Their rejection of John Baptist too, was a subject of reflection—for although John had wrought no miracle, yet 'he was a burning and a shining light:' (*Matt.* xi. 12, 13,) the spirit and power of Elias attended his ministry; but these worldly Pharisees 'rejected the counsel of God against themselves, being not baptized of him.' (*Luke* vii. 30.) These reflections the Pharisees heard with indignation, and derided the blessed Jesus, instead of submitting to him, which was adding to all their former guilt. A sign too they demanded, for as Jesus had dealt so severely with them, and, as they thought, had assumed so much, they would know by what authority he did such things; but as to any sign, or exhibition of commission, he would offer none, except what already had appeared, the word of God—the infallible testimony—the Law, one tittle of which could not fail. These things he urged upon the superstitious and worldly Pharisees, and

under these circumstances he introduced the parable now to be considered; and we shall see at once its adaptation to these cases. The principal object of this parable, as we have seen, is to show and to enforce the sufficiency of divine revelation, to reprove those Jews who, in the true spirit of an ungodly world, would run all risks so that they might gratify their sensual and sordid appetites. Here, then, is the picture drawn of a 'son of Abraham'—'a rich man,' well clothed and well fed, like another rich man of whom Jesus tells us in another place, so full and so rich, that he forgot not only his own original, but all the poor he had left behind; he had 'much laid up for many years,' and was quite independent, and he had no doubt but he should live to enjoy it. The prophets describe many such Jews, 'sons of Abraham,' and 'sons of Aaron,' wallowing in the emoluments of office, without any regard to the day of accounts. To set this man's character in a stronger light, he is brought into contact with a poor man, 'a beggar full of sores, laid at the rich man's gate, desiring to be fed with the crumbs that fell from the' daily replenished table. Nothing is said as to the morals of these two men, the rich man and the beggar; their characters respectively seem to be modelled upon their outward condition; 'the rich man' is sensual, self-important, proud, neglectful of the lowly.—The other is submissive, suppliant, content, humble. Pride and humility you know, go a great way in the formation of men's moral characters. The drama proceeds, and more is depicted than the 'tragic muse' can inspire. These two men depart this world; the poor man first, he falls a sacrifice to poverty and neglect. Into what grave he descended, we know not; nothing is said of his funeral; but his immortal spirit is carried by heaven appointed messengers to the society of Patriarchs, to sit at the same table as Abraham, to recline on Abraham's bosom.—"The rich man also died and was buried, where? in Hades? No, not in Hades, for we shall find him

there presently alive, not a corpse. If he was buried, I apprehend it was his dead body, and that literally in a grave, in a monumental tomb—*sepulchrum, monumentum.* What follows? 'And in Hell, *in Hades*, he lifted up his eyes, being in torments:' not the eyes of his pampered carcase, these were sealed up in the darkness of death, till the heavens be no more. Here the parable opens to us the future state—*Hades*, the world of spirits. Here are the two men, but one is 'comforted' the other is 'tormented.' I shall not dilate upon the strong, figurative language, here representing the misery of the sufferer, only that his condition in this future state was so widely different from that of the other man, that there could be no fellowship between the condition of the one, and that of the other. Lazarus could perform no office by which to assuage the rich man's affliction—a great gulph separates them, so that they are a great way apart. 'Besides all this,' there is no appointed way back to the visible state, to this world; no messengers from the *dead* to the *living;* no warnings from the *future* state to the *present.* Here they have God's word, and if men would have everlasting life, they must believe it, and live in the practice of it, or go to the unseen world, to know that the 'jealousy' of an offended God 'is as cruel as the grave; the coals thereof are coals of fire which hath a most vehement flame.'

By this parable, I apprehend that our Saviour intended to give us some distinct and correct views of the future state; and that, especially, as a future state of happiness is connected with faith in God and conformity to his revealed will; and so he has given us a view of the character and condition severally of such as fear God and serve him, and such as fear and serve him not. It comes exactly to the point at which we commenced this discourse: 'The wicked is driven away in his wickedness, but the righteous hath hope in his death.' But Mr. Balfour tells us that *this is all a parable*, and that very little, if any thing, of the future state of men can be gathered from it.

Mr. B— begins his remarks upon this passage of scripture by telling us very honestly and "frankly," that he has before him a very difficult task in making it appear, that here is no revelation of a future state of misery; for he admits that the parable must in its natural effect produce such an impression; to remove which impression he has to labour hard and long, which we shall see. He concedes at the outset thus, "It is frankly admitted, that this (parable) looks "very plausible in establishing a place of future misery." This is very candid and fair, not only for what he admits, but from the selection of terms, he says, "it is plausible in establishing *future* misery:" this is not only candid, but just; he keeps to his own taken ground, and if he would keep himself within these bounds he would save both himself and us from a great deal of trouble, himself from *future*, and us from present trouble. But there is no holding Mr. B— to any such point, for soon after the commencement, he turns to the old device of confounding *future* with *eternal*, and what is still worse, and less logical, argues that Hades cannot be a place of *future* misery, because it is not declared to be a place of *eternal* misery. Now this is very inconclusive. I might prove that it is not a state of future misery, which would involve the proof that it is not a state of eternal misery: but the crossing of this argument is a mere sophism—Mr. B— arranges his objections to this parable's being considered as proof of a state of misery under several heads, he says

(45.) "1st. Let it be noticed, that the rich man is not re-"presented as in *Gehenna*, but in *Hades*. It is contended by "Dr. Campbell and others, that *Gehenna*, not *Hades*, is the "place of endless misery for the wicked, and that the pun-"ishment of Gehenna does not take place till after the re-"surrection of the dead; yea, it is contended, that Hades, "the place in which the rich man is here said to be, is to be "destroyed.—It is very evident then, that whoever con-"tends for this person's being *actually* in a place of *tor-*

"*ment*, must allow that it is not to be of endless duration." I break in here upon the quotation just to ask why Mr. B— brings in Dr. Campbell here with his view of Gehenna? Suppose Dr. C— had thought that Edinburgh, or London, or Boston was the place of endless misery for the wicked, what would that have argued upon this statement of our Lord in the parable before us? we have no contest in this discussion with Dr. C— upon Gehenna, or any other place. *Hades, the future state*, exhibits this sufferer; let our author deny this in a straight forward way, without calling in the assistance of Dr. Campbell. This the Inquirer does not do, but proceeds to argue farther under the same head; (45) "But if this is only a *supposed person*, I "ask those who may differ from me, to prove that the per-"son is *a real being*. If they advocate *the torment to be a re-"ality*, they ought first to prove, *the person tormented in "Hades to be* not *a parabolical person*, before they draw the "conclusion that the torment is not *a parabolical torment*. "The first must be proved, before the last can be admitted; "for a person must exist before he can be tormented in any "place. If the person mentioned is a *real being*, and the "torment he complains of a *reality*, and not a *fictitious* or "*parabolical representation*, we have a right to demand why "every thing in this account, is not considered a narrative "of facts, and not a parable?" I cannot help expressing my surprise here at Mr. B—'s "demands"—surely this parable must exceedingly embarass him, or he would not be so lost to all sense of propriety,—"Demand" of me to prove an *admitted fiction* to be real history! And wherefore this "demand?" Why, he says, I must prove the historic verity of the rich man as a *real being*, in opposition to his being a *parabolic person*, and I must prove the locality of Hades, and the *reality* of torments there, in opposition to the scene being a *fictitious* or *parabolical representation*, or else it cannot be proved that the future invisible state, *Hades*, is a state of retribution, a state of rewards and pun-

ishments. Our Inquirer deserves some reprehension for making this, I must say, preposterous demand; preposterous truly, to require of us to prove that, that which is taken for granted to be a fiction, is a real history, "a narrative of facts, and not a parable." And since Mr. B— has made this "demand" with so much confidence and so imperatively, and requires it of us in order to our establishing the ground we have taken, we shall show our author, and this audience too, that it is much less difficult for us to prove this representation of the Rich Man and Lazarus, to be a *real history*, than it is for Mr. B— to prove it only a *parable:* and we do in solemn tone call upon him for his proofs in favour of this being a *fiction:* and here also we recal all our grants heretofore made allowing this to be a *parable*, and insist upon our author's *proving* this to be a *parable*. Many of our Lord's discourses are introduced as parables, thus, 'He put forth a parable'—'And he spake a parable unto them'—'Another parable put he forth'—'Hear the parable of the sower,' and so on, very frequently; but does he, or his historian say or intimate, in any shape, that the Rich Man and Lazarus is a parable? Is it said, by way of introducing it, 'Hear this parable—or this parable spake he to them?' Not a word in holy writ about this being a parable. But Mr. B— has to prove this a parable, before he asserts again, as he has done already, with so much confidence, that punishment in Hades occurs but once in the New Testament, and that only in a *parable*. It will be in vain for him to quote Campbell, or Doddridge, or Chapman, or any other uninspired authority, or, that we have admitted it, as almost every one besides has done, and therefore it must be taken for granted. No, sirs, we will not take it for granted, we will rather deny it, and that too in the face of any commentator and writer under heaven—in the face of every being in the universe, except Jesus Christ, and when he informs us that it is a parable a *mere fiction*, and that altogether it was not designed to give any light upon

a future state, then we bow: but as the letter of the New Testament now stands Mr. B— may read it till his eyes grow dim with age, to use his own words in another case, before he will find, that punishment in Hades is all a *parable*, all a *fiction*.

Many more of our author's remarks upon this *parable*, as he has presumingly called it, might be set before you for examination, but it would be of little account, for they are most of them of apiece with those already quoted; assumptions, irrelevancies, specimens of unbelief: of the latter, *specimens of unbelief*, I shall notice only one. Mr. B— refuses to admit the doctrine contended for, as taught in this passage of holy writ, because Jesus, he says, has only declared it *once*, and that in a *parable*. (54) As to the parable we have done with that; but Jesus has said it *only once!* and we add now *in a history* too, a *history* which he alone could unfold, and he is not to be believed!—well, then, I have done; it will be in vain to argue with a man out of the scriptures when he denies them. This procedure of Mr. B— is too awful for reasoning; I pray the Lord to give him a more perfect understanding in this way. Here I could almost persuade myself to arrest the discussion, but as we are pledged to proceed, the subject shall be resumed in due course. Gehenna punishment will be our next topic.

'Moreover the word of the Lord came unto me saying, son of man set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord: Thus saith the Lord God; Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. Then said I, Ah Lord God! they say of me, Doth he not speak parables?'

LECTURE V.

Punishment in a Future State farther considered.

FEAR NOT THEM WHICH KILL THE BODY, BUT ARE NOT ABLE TO KILL THE SOUL: BUT RATHER FEAR HIM WHICH IS ABLE TO DESTROY BOTH SOUL AND BODY IN HELL. (Γεεννα.)—*Matthew* x. 28.

This same passage is recorded by Luke thus.

BE NOT AFRAID OF THEM THAT KILL THE BODY, AND AFTER THAT, HAVE NO MORE THAT THEY CAN DO. BUT I WILL FOREWARN YOU WHOM YE SHALL FEAR: FEAR HIM, WHICH, AFTER HE HATH KILLED, HATH POWER TO CAST INTO HELL (Γεεννα); YEA, I SAY UNTO YOU, FEAR HIM.—*Luke* xii. 4, 5.

In the discussion of any important subject, great care should be taken in selecting words and phrases the most applicable and univocal. The great care required here proves the difficulty of the case; and this difficulty too, will be found to increase as the subject to be treated approaches religion. The history of language would be difficult to trace; how words were first formed, no words, now, can distinctly express: but some how or other, they have derived a kind of constitution from the things for which they stand. The word, whether uttered by the human voice, or inscribed by the hand, presents at once, to the mind addressed, the very thing to which it relates. Thus it is, more particularly, as it regards things—things visible—things offered to the senses; but not so as it regards ideas—things of state and condition rather than things of place and of observation. Precision and distinctness here are what we contend for: and the want of this, on the part of Mr. Balfour, is a circumstance we lament; the inconvenience arising from this is felt more and more the farther we go in his book. I would not charge our author with disingenuousness, nor would I say that he betrays a want of confidence

in his own theory; neither would I say, with the *Reviewer* in the *Christian Repository*, that there appears "*a* STUDIED *silence*" on any point on which he has pledged himself to speak. But he most certainly has exposed himself to reflection on this head, as we have seen and endeavoured to show more than once before. *Sheol* or *Hades*, translated *Hell*, Mr. B— says "means the grave or state of the dead" —"simply the state of the dead." Now he does not tell us distinctly what he means by the single term, *grave;* he tells us distinctly enough what he thinks it does not mean, but what it does mean he does not so distinctly tell us: hence we are led to ask, whether by *grave* he means the *burying place of the body*, or *the state of the departed spirit?* for he says, "the grave or state of the dead:" but the *local grave* and *state* of the dead, or *departed persons*, is very different. Our author certainly does very often speak of *Sheol*, *Hades*, or *Grave* as the place of the dead, the dead body; (and we admit that there is an application of these terms to the place of the dead) and also Mr. B— speaks of this place for the dead in argument against punishment after death: the grave, he says, is not a place of punishment—he does not merely say, that the grave, as a term, does not mean misery or punishment, but that it is not a place or condition in which a man can be punished; he labours, with more pains than is needful, to prove, that the *grave*, the place of the dead body, is not a condition of punishment, because we can see that it is not adapted to such a purpose. But then he blends this *grave*, the *place* of the mortal flesh, with *Hades*, the *state* of the immortal spirit, "the grave or *state* of the dead." But Mr. B—'s *grave*, and *state* of the dead cannot be the same thing. He seems to have no distinct ideas upon the separate character of *place* and *state*. But we do not intend to have things left in this idle, floating, vacillating way. The *grave*, the *place* of the dead body, is a part of this *visible* world; the state of the departed is in the *invisible* world; *Hades*, is the *unseen*, *future* condition of man.

In coming to some point on this article, it will be necessary to bring out into full view our author's declared ideas on the question of *state* and *place*. Mr. B— speaks thus—(395) "It has been objected to my views,—that by Gehenna, a STATE and not a PLACE of future endless punishment is intended, and that I have dwelt too much on the idea of its being a PLACE. In reply to this (objection) we observe—1st. That before this objection is urged against me, such as hold to the doctrine of endless misery, ought to give up speaking of it as a *place* of punishment. It is always represented as a place, in writing, in preaching, and in conversation. Let the writer or preacher be named, who does not speak of it as a *place* but as a state. Dr. Campbell, Edwards, and all other writers that I have ever seen or heard of, invariably speak of it as a place." This quotation, though brief, is an entire and complete sentence, and is sufficient to show us two or three things. We see first, That our author himself has no distinct ideas on the separate qualities of *state* and *place*, and he is so embarrassed with the anticipated demand for distinction here, that he would persuade us that we have no distinct ideas on the two cases ourselves. But this only shows us secondly, *his* difficulty, *not our's*. He is in such a strait, that, in order to divert our attention from him, in his turmoil, he points us to *Gehenna*, to *Dr. Campbell*, to *Edwards*, to *all other writers and preachers that he has ever seen or heard of*. Well, we look to these authors and preachers, and find them embarrassed like Mr. B— or not embarrassed, no matter which, but it does not relieve him; he is embarrassed still, and so he prepares another way of escape. He says, that "before this objection is urged against (him,) such as hold to the doctrine of endless misery, ought to give up speaking of it as a *place* of punishment." But we ask why Mr. B— makes this demand upon those who hold to *endless* punishment, and not upon those who hold with *future* punishment? for they both must give it up if either does;

and suppose they both agree to give it up, or declare that they never contended for this locality of punishment, will our Inquirer give it up? Observe, we are not begging of Mr. B— we do not ask him to give it up to help us out of a difficulty, and then promise, in return, to give it up ourselves to relieve him; no; we do not hold by it, we never did, and we intend to beat him off it too, or, if he will hold on, we will endeavour to show him that it is an argument no stronger than a spider's web. We see thirdly, from this quotation, that Mr. B— cannot manage his "Inquiry" unless he be permitted to *localize* and *materialize* spiritual things. *Sheol* means the *grave:* now the grave is not a place of endless misery, therefore there is no future state of misery: thus argues Mr. B— and so with *Hades.* We shall have *Gehenna* before us presently; it has already appeared, and what is the argument? Why, Gehenna can be localized, nay it is a *place*, and a *place* of suffering too; but only of *temporal suffering, suffering in the body;* therefore there can be *no state of suffering in any future world.* Thus argues the "Inquiry," but it is without conclusion.

Mr. B— however is so set upon having a *local Hell,* if any, that he will know why and wherefore we will not have it so. He inquires thus. (396) "We should feel obliged to the persons, who wish to abandon the word *place,* "to describe to us what they mean by this *state,* and the "endless (future) punishment in this state, without any "idea of place. We hope they will be kind enough to inform us also, why they wish to shift their ground from "*place to state,* and whether this is coming nearer to the "*scripture mode of speaking of their doctrine;* or, is it with "a view to *perplex the subject, and wave the argument urged against it?* Men who would lay aside the good *old* "*way* of speaking of *Hell* must have some reasons for doing this: we wish to know them." You still see that this idea of *state,* in distinction from *place,* is exceedingly embarrassing, nay, offensive to our author, he hardly treats

us with respect, he demands an explanation in a taunting way. However we will give him, to the best of our ability, a courteous answer. We reply, 1st. That to speak of the future world as a STATE is *more congenial with the subject than to represent man's spiritual existence* and condition by *a place*. And 2d. It is *coming nearer to the scripture mode of speaking to the doctrine*. *Sheol* is *not represented* in scripture *so much* the *place* as the *state* of the departed. Hades, the Greek rendering of Sheol, is the *invisible state:* if it were a place merely we should see it, but it is uniformly represented as the *state* concealed from mortal eye. 3d. Instead of *perplexing* the subject, and evading the argument, as Mr. B— tauntingly insinuates we would do, we resort to these terms in contradistinction expressly to meet the argument, and to meet it fairly without perplexing it as Mr. B— himself is so manifestly doing continually, and particularly now in shifting and evading this very logical definition. And we do now, most courteously, confer the obligation on Mr. B— he so triumphantly demands, by *describing to him* what we mean by this STATE, and the *punishment* in this *state*, apart from the idea of *place*. By place then we mean all that space which is capable of receiving material objects, objects of sense: a space extending from the earth's centre to its surface and as far beyond as the eye can reach assisted or unassisted; beyond this is to us the *unknown* but not the *invisible* world; for though it be out of our sphere of vision, it may be within the view of creatures placed by the Great Creator for observation and discovery there. We do not apply state to this wide range of materiality, for though the creatures so existing may be in a great variety of condition and state too, yet Mr. B— would himself, as we do, institute a distinction between the mere locality of these creatures, and their peculiar qualities and conditions. I am sorry to deal in such truisms, and so trifle with this audience; but Mr. B— demands it, we must therefore proceed to illustrate.

And if he will attend us, we will resort to a scene, in which we have attended him once before, particularly in our former lecture. The scene is in the Saviour's description of the Rich Man and Lazarus. 'And it came to pass that the beggar died;' it is not said that he was buried, he might have died at the Rich Man's gate; be that as it may, there is no more *place* found for him after the disposal of his poor, diseased and woe-worn carcase. 'He is carried by angels to Abraham's bosom;' here state commences in our view of him; nothing *local* in this part of the scene; the place, really occupied by Abraham's body, was in the cave of Machpela, in the field of Ephron, but the society of Abraham was in the *future invisible state.* So the Rich Man, he died and was buried, his body was *placed* in the tomb, and there place ends with him, the next we hear of him is, 'In Hell he lifted up his eyes being in torments'—in Hades. What *place* was this? We ask our Inquirer, does he know the *place* thereof? It was not in *Sheol* or *Hades*, meaning literally the burying place or tomb, but in *Hades*—the *invisible place:* a place which no mortal eye hath seen or can see resolves itself into STATE. State so far as it applies to the tomb, is negative; the body of the rich man was in a state of insensibility in the tomb, but his spiritual part is in a positive *state* in *Hades*, 'in torments.' Lazarus was in a *state of happiness*, and the other in a *state of misery.* But after all this attempt, on our part, to be clear and expressive on this subject, we are aware of Mr. B—'s objection; we have it in various forms, it amounts to this. '*If you would have the future condition of men to be in state rather than in place, why do you not always use a langnage suited to the description of a state rather than to that of a place;*' Such an objection is unreasonable. That which is purely spiritual or mental cannot be described in language spiritual or mental, the human faculty of speech cannot frame such words: things spiritual must be described by things natural and visible; an appeal must be

made to the senses, or thoughts cannot be communicated. The Blessed Jesus, the Wisdom of God, who came down from heaven, who only knew God, could not communicate one spiritual thought or idea without a language figured from sensible objects in this material world: hence his parables and the selection of apt histories and customs: hence the Rich Man and Lazarus, and the view he gives us of these two men in both worlds, in both states, is in language descriptive of sensible things and visible objects. I wonder therefore Mr. B— should have ventured a course of arguing on STATE and PLACE in the way he has done; it is a kind of reasoning which can have no weight, but with persons, who through ignorance, weakness or prejudice, are prepared to receive any thing. In reviewing Mr. B—'s reasonings on the *Rich Man and Lazarus* with those on *state* and *place* I have at times been almost persuaded to believe him not sincere; I have really almost thought that he was laying a snare for his readers and only intended to show the credulity of the human mind in proposing the most palpable sophisms for anti-retributionists to receive, and thereby expose their system to defeat and contempt. But still I cannot settle down upon a conviction that such a man as our author would write 450 pages, and intersperse them with so much seriousness, merely to satirize the weak or the wicked. We are averse to this conviction also, as we have much more of the same argumentation to review in the next article to be considered, namely, GEHENNA PUNISHMENT.

Here, then, we premise that, as we enter upon an examination of this phrase, *Gehenna*, its origin, meaning, and application, we do so under very different impressions and prejudices from those with which Mr. Balfour enters upon its examination; hence the results are likely to be dissimilar. He thinks that in the constitution of the universe there is no place or state of punishment for the wicked; that nothing of the kind can be proved from any phraseology in

the Old Testament; in *Sheol* or *Hades* there is no allusion to suffering or punishment. This idea he brings with him into the New Testament; *Hades* is not a place of suffering, the wicked are not punished here; and so Gehenna must not be allowed to have any allusion to suffering in a future world. Our prejudicies are opposed to these conclusions: we think that in *Sheol* or *Hades*, that is, in the future spiritual world, men are happy or miserable; this we think is the correct doctrine of scripture; and so we shall be predisposed to embark the phrase *Gehenna* in favour of what we conceive so palpable a doctrine. Nevertheless I hope we shall be able to look at the truth simply as it presents itself to our view, without scandalizing its authority, or sophisticating upon its evidence. We shall now make our way to the meaning and application of Gehenna by the light of the Holy Scriptures.

GEHENNA is a term used in the New Testament, it appears in our Lord's sermon on the mount; and here it occurs three times (*Matth.* v. 22, 29, 30.) I will recite the passages; 'Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, thou fool, shall be in danger of (Gehenna) hell-fire. If thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should be cast into (Gehenna) hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into (Gehenna) hell.' On the introduction of this phrase there are several circumstances to be considered; and, *First*. It is adopted by the Saviour at a very early period of his ministry, and used

three times in one discourse, a discourse too, in which he is giving a grand specimen of his system of teaching and doctrine. How he came by the word may be a matter of inquiry, but that he understood it, and used it lawfully, and made the best use of it also, must be admitted: we can allow of no disputations or doubtings here. *Second.* The phrase was new, at least as to its divine authority, it had never been on the lip of any inspired teacher of mankind before. Whether it had ever appeared in the Apocryphal writings, or in the Targums, is a matter of no weight, for it is impossible to fix the date of any of these so as to furnish our Lord with the word, or the use of it, at the time of his ministry. We have no good evidence of its being used in divine teaching till Jesus himself used it. It is difficult to say what tongue our Lord used in his ministry: *pure* Hebrew was not the popular language: the Chaldee, not the Hebrew, or a mixture, a corruption of both, perhaps of three, Hebrew, Chaldee and Syriac, was the common dialect. Our Saviour was a teacher of people made up of all classes, and we find that very generally they understood him; whence I conclude he spoke the common, popular language. But whatever was the language spoken by our Lord, we have no record of any of his sayings and discourses in the original: he never wrote any thing himself, except that he, on a particular occasion, stooped down and wrote on the ground. His biographers and recorders wrote the history of him in Greek, or something like it, not, it seems, in Hebrew or Chaldee: yet as we are taught to receive the gospel as divine testimony, we are bound to admit that they contain a faithful transcript of all 'that Jesus began both to do and to teach.' GEHENNA, as a word, belongs to no one language; it is not a Greek term, it is a phrase, introduced to us in Greek characters, Γεεννα, but it is a compounded word, rather a phrase made up of two Hebrew words גיא הנם *ge hinnom*, the

valley of Hinnom, of which you may read in many parts of the Old Testament. *The valley of Hinnom*, or, as it is sometimes called, *the valley of the son of Hinnom*, was a real place locally described, with a history of the events which transpired therein. This valley was a scene of sin; here the apostatizing Israelites celebrated idolatrous rites, and made their sons and daughters pass through the fire to Moloch. There were also many other places where the children of Israel practised their iniquities, but this was the great rendezvous of idolatry; it was hard by Jerusalem, so that it became the capitol of abomination: its scenes of wickedness rendered it proverbial, and its scenes of suffering rendered it a fit emblem of misery. Upon its history Jeremiah founds his prophecy against the nation of Israel: he predicts that, as the valley of Hinnom had been literally the place of such unparalleled wickedness, so it should also become literally the place of unparalleled suffering; and as fire, and blood, and slaughter had marked their crimes, so by fire and sword should they be consumed in the day of the Lord's anger. Thus runs the history of the valley of Hinmon, and the prophecy upon it. Other prophets beside Jeremiah refer to these same abominations, and foretel the same indignation from the Lord. But in all these details of history with the prophesyings thereon, we perceive little of man but in his *national* and *political character;* here are *sins*, but they are *national sins*—sins of the whole house of Israel; here are threatenings and prophecies of destruction, but it is the destruction of a nation. 'Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for THE LAND SHALL BE DESOLATE.' In God's dealings with the Jews by the old dispensation, there is little of that blessedness, suited to man's spiritual character, held out in distinct doctrine and promise; so also there was as little of threatening; the promise of a future happiness,

and the threatening of a future punishment were not so characteristic of the Old Testament as we shall see it is of the New. Jesus opens his commission and proves his authority by addressing men as individual moral agents, as accountable to God who searches the heart and who trieth the reins of the children of men. Even Jews, to whom he chiefly addresses himself, are brought to his judgment-seat as men who have souls to save or to lose. What was history or prediction in the mouths of the old prophets, is symbol and emblem in his. Children of Abraham are emblematical of believers in Christ. The kingdom of David is emblematical of the kingdom of heaven, a kingdom not of this world. The apostacy and idolatry of Israel are symbolical of a worldly mind, and their sufferings, as a nation in Hinnom, symbolical of the sufferings of sinners in a future state: so Gehenna is a phrase by which Jesus asserts the future condition of a sinner, 'body and soul' in a future, moral state of retribution: and *this* phrase is by our Lord used for the first time as emblematical of a moral state of future retribution. I have only to add in the *Third* place, that Jesus delivered this discourse, containing this application of *Gehenna*, to the multitude; his disciples were part of his audience, but the whole multitude were addressed, and they felt his address too, for they 'were astonished at his doctrine; for he taught them as one having authority, and not as the scribes.' The subjects on which he addressed the people were of common interest, his appeals to the law, and to the consciences of his hearers were solemn and powerful; he set before them life and death—Heaven for such as do the will of his Father, and Gehenna for all those that work iniquity.

Gehenna is used by our Divine Teacher in some other forms of speech, as, soul and body destroyed in Gehenna—Gehenna fire—rather the Gehenna of fire—Gehenna where the worm dieth not, and the fire is not quenched—'Child of Gehenna,' and 'damnation of Gehenna.' The three former

of these modes of expression are recorded by the several evangelists somewhat differently; not a difference that amounts to a contradiction, but one is more full and distinct than the other; this is a very common and a very natural case. In the first of these three cases Luke speaks only of the *body being killed*, and *then alludes to what comes after death in Gehenna:* But Matthew speaks of *soul and body being destroyed in Gehenna:* the same idea more strongly and distinctly worded. This, like the sermon on the mount, is a moral discourse addressed to the disciples first of all, the multitude in a great crowd standing around: the retribution threatened is a *moral one*, *soul* and *body in a future state* are obnoxious to punishment: Gehenna, in this particular, is a phrase adapted to a moral case. Mark records the passage in another discourse containing a view of *Gehenna* with the *never dying worm*, and the *unquenchable fire:* this discourse is of the same character as the former; a moral future retribution is the subject, and Gehenna is the symbolic phrase. *Child of Gehenna.* This is a strong draft of moral character, *child of Hell*, similar to *child of wrath*, equally symbolical with *son of perdition*, or *Boanerges, sons of thunder.* I can make nothing but a moral case of this, and shall therefore consider it as giving a moral complexion to Gehenna. *Damnation of Gehenna*, or the *condemnation of Gehenna*, more properly rendered the *judgment of Gehenna*, τῆς κρίσεως τῆς γέεννης. In this passage Christ upbraids the Pharisees and rulers of the people with their apostacy, hypocrisy, and abuse of office; and consigns them to the judgment awarded them in Gehenna, a punishment suited to their moral character, a reward in righteousness in that state, wherein 'body and soul' are consigned to destruction, loss of happiness, not annihilation.

From this view of these passages, and we think the view we have taken of them is in the light of the Holy Spirit, we gather the following particulars. 1st. That *Gehenna* is a

phrase expressive of misery or punishment. 2d. That it is used by our Lord; whether selected by him or not, he is the first to use it emblematically. It is compounded of *The valley of Hinnom* a place of note for crime, and predicted as a state of punishment for the Jews, and so is used by our Saviour as an emblem of future punishment to the wicked, *soul and body*. But here Mr. B— is at issue with us; he denies much of what we think we have seen in scripture, and proved by it.

1st. Mr. B— declares, over and over again, that the Old Testament writers knew nothing about future punishment, and that if the Jews had any ideas of it they learnt it from the heathen, and also that whatever was written on this subject was in the Apocryphal ages. Whether the Jews knew any thing of a future retribution we shall leave you to judge, after the evidence we have set before you has been well weighed. This evidence also will enable you to judge whether what the Jews had learnt of this doctrine in our Saviour's time was from their own scriptures, or from the heathen. And this evidence goes to show us still farther, that what the Apocryphal authors wrote about punishment in a future state was from the Old Testament view of *Sheol* or *Hades*, not *Gehenna;* for Gehenna is a phrase that never occurs in any of these books. The Targums, if they were extant when Jesus taught the people, showed that Gehenna was an emblem of future punishment; and this very sentiment Jesus adopted and confirmed in his doctrine; or if these Targums were not known at that time, then the introduction of the Gehenna symbol is with our Lord, and the doctrine so taught is divine.

2d. What our Inquirer says upon the article of Gehenna being an *emblem of punishment* must be considered—Mr. B— quotes the whole of Jeremiah, xix. chap. and the latter part of the vii. chap. from the 29th verse, which I need not transcribe; you can consult these passages in your retirement. After reciting these our author says, (110) "No

"one can doubt, after reading these two quotations, that the "Old Testament writers made the valley of Hinnom or to-"phet, an emblem of something. It is our duty candidly "and carefully to consider what that thing is. 1st. Then, "it is evident, that they made tophet an emblem of *punish-"ment*, and of *future punishment*, but not *of future eternal "punishment* in another state of existence. This (he adds "gratuitously) all will admit without hesitation. 2d. It is e-"qually evident that they made it an emblem of future tem-"poral punishment to the Jews as a nation. It is a pun-"ishment of a temporal nature, in this world. It is a pre-"diction of miseries to be endured by the Jews for their "sins.—In this prediction they are reminded of the crimes "they had committed against the Lord, in the valley of "Hinnom, and it is used by the spirit of God, as an em-"blem of the punishment he was to inflict upon them." Let us stay your attention here a little, while we examine the character of Mr. B—'s EMBLEM. He says that *Hinnom* or *Tophet* was used by the prophet as an *emblem* of *future temporal punishment to the Jews as a nation.*

We must have some fixed ideas upon the character of *emblem:* unless we come to some certainty on this point our argumentation will be only beating the air. Our question then is, what is an *emblem?* I do not wish to be nice or fastidious in seeking a reply; the scriptures will perhaps be a safe guide in the search; the term however is not to be found in scripture, neither type nor symbol; but we have each and all of these in the scripture, though not so denominated. An emblem, I apprehend, is one thing *naturally* representing another thing *morally.* CRABB in his *Synonymes*, says, 'The type is that species of *emblem* by which one object is made to represent another mystically:' the examples, I conceive, are near us; the olive branch brought by the dove to Noah furnishes two, the olive branch *peace;* the dove *innocence:* or the millstone cast by the angel into the sea, an emblem of the fall of Babylon: or still nearer,

'the potter's earthen bottle.' Thus spake the Lord to Jeremiah, 'Go get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests, and go forth into the valley of the son of Hinnom—and say, Hear ye the word of the Lord'—Here the prophet describes the iniquities committed by Israel in this valley, and threatens them with a dreadful overthrow. 'Then shalt thou break the bottle in the sight of the men that go with thee; and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people, and this city as one breaketh a potter's vessel that cannot be made whole again.' This, I apprehend, to be a fair example of an emblem, and what renders it peculiarly applicable at present is, it is an emblem of the punishment to be inflicted on the Jewish nation; but then it is very unfortunate for Mr. B –'s argument, *Hinnom* is *not* the *emblem*, but *the earthen bottle;* he says, *Tophet or Hinnom is made an emblem of future temporal punishment to the Jews as a nation.* Who made this an emblem? he says *the Old Testament writers did.* But we assert they did not, they made the breaking of the potter's vessel an emblem of this, and not the valley of Hinnom. How strange! a man of Mr. B—'s sagacity should not see this. But he is so confident that he says "That all will admit this without any hesitation." As he is so confident we will show him the absurdity of his *emblem.* In an emblem one thing is made to represent another, as the breaking of a potter's vessel is made to represent the breaking up of the Jewish nation; but Mr. B— makes Hinnom an emblem of Hinnom, or he makes the miseries which this valley had exhibited an emblem of that misery yet to be exhibited in the same place: now this does not appear to me to be either logical or rhetorical; neither is it the method of the sacred writers; it is not so in the very case before us. *Hinnom* is not the *emblem* here, but the '*earthen vessel.*' However Mr. B— seems to have some just idea of Hinnom after all, he says that *Hinnom is an emblem of something—it is*, he

adds, *an emblem of punishment*, and we have no doubt but it is an emblem of future punishment to the wicked in the world to come: as God threatened the Jews with a grievous overthrow in the valley of slaughter, or Hinnom; so, that grievous overthrow becomes a fit emblem, or figure, by which to represent the indignation God would pour out upon the guilty in a future state, and this is the use to which our Saviour applies the valley of Hinnom under the phrase *Gehenna*, a state of punishment for 'soul and body' in the future world. There is another thing; the quotation from Jeremiah, as our author says, contains A PREDICTION *that the valley of Hinnom should be to the Jews, the valley of slaughter;* observe this is a *prediction* rather than an *emblem; the earthen vessel is the emblem* and *Hinnom* is the *subject of prediction*, Hinnom had been literally the seat of wickedness in the slaughter of the innocent, and so it is predicted that the same place shall be literally the seat and scene of punishment to the guilty; this punishment to the guilty in Hinnom is the emblem, and so our Divine Lord uses it in his awful denunciations on Gehenna punishment, *the condemnation of Gehenna—Child of Gehenna—Gehenna fire—Soul and body destroyed in Gehenna;* so Hinnom becomes the *emblem*, and Gehenna the *moral*.

If what we have offered on Hinnom guilt and punishment be satisfactory, then we need not take up your time in going over all Mr. B—'s reasons on Gehenna; for if his principle be false his deductions must be so: that his position of the emblem is unsafe is pretty clear, and equally clear the position we have taken, namely, that Gehenna punishment literally is a figure of future punishment morally. But it will be well, before we quite dismiss this article, to show you some of the difficulty into which Mr. B— has brought himself by assuming this position, and the advantage we gain thereby.

The position he has assumed is this, That Gehenna punishment is only temporal, and wholly executed in the de-

struction of the Jewish national polity, and slaughter of the people in Hinnom. In order to keep and strengthen this ground, every passage of scripture that seems to militate against it must be explained away, and gotten rid of; this is the difficulty into which our Inquirer has brought his system. Our author's straitness appears very conspicuously in his treatment of the passage at the head of this discourse: 'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in Gehenna.' Thus it stands in Matthew; in Luke it is thus: 'And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do: but I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into Gehenna, yea, I say unto you fear him.'

There can be little room for dispute upon the visible and common sense meaning of this passage; neither would there be any ground for dispute, were the text read in either language, English or Greek; but when the ingenuity of criticism is brought in, then, we are diverted from the common sense of the passage, and made to contend about words, and renderings to no real profit. But this Mr. B— has done, and we must follow him into his learned recesses as well as we can, and dislodge him from such retreats. The "Inquiry" notices the passage thus; (190) "Matthew makes a "distinction between soul and body, whereas Luke does "not. He only mentions the body. It seems that all that "Matthew meant by *soul and body*, Luke considered as suf-"ficiently expressed by simply mentioning the *body*." I must arrest the quotation just to say, that this mode of reasoning, were it admitted, would destroy a great part of divine testimony. Every body knows that in detailing the sayings and doings of our Saviour, one evangelist, in many cases, is more explicit than another; what one omits, another inserts, or what one only gives in substance, another gives in the variety of circumstance. Upon Mr. B—'s reasoning we should be led to reject the circumstantial narrative, be-

cause it contained more than the other which was concise and brief. Luke mentions only the *body*, Matthew *soul and body*, but as Matthew says too much for Mr. B—'s system, Luke must be made to contradict Matthew, and set that right, and in a simple form, which the other had perplexed by being more circumstantial than was necessary. Let us proceed with the quotation; (190) "Had the word *soul* in "Matthew been used to express the *immortal part of man*, "there is certainly a great deficiency in Luke's language, in "relating this discourse of our Lord's. But if he by merely mentioning the body, correctly and fully stated what "our Lord meant, we ought not to consider the word soul, "as used by Matthew, as meaning the immortal spirit. We "shall presently attempt to show that the word *nephish*, of "the Hebrew, and the corresponding word, *psuhe*, of the "Greek, here translated *soul*, are both often used to express "mere natural or animal life."—Mr. B— then proceeds to establish his position in a very lengthy, and, I must say, equally wearisome series of criticism upon *soul* and *body*, all of which goes only to perplex a simple case, and to make that look very deep and learned which requires no great acuteness, and less learning to detect and expose.

1st. The Inquirer says, that, if Matthew by *soul* meant the *immortal part of man*, then Luke certainly was *deficient in his statement*. If by Luke's *deficiency* he means, less full and explicit, we may perhaps admit the fact; each of the evangelists who omits what another has recorded is thus *deficient*, but there is nothing to be charged upon the writer on this account; I should think this was too trifling a circumstance for Mr. B— to bring into his aid. But if he means to charge Luke with a *deficiency* in statement, by which an act of injustice is committed against the Saviour's discourse, we shall consider it as beyond our province to answer. Or if he means to accommodate this *deficiency* of Luke, to the overturning and taking away what Matthew has said, we shall stand and contend for the verity of both evangelists; and I believe it will not be very difficult to point

out the perfect agreement of these two writers, for though Luke omits the *word soul*, yet he is more full in some other part of his statement; while Matthew says only, *that God is able to destroy both soul and body in hell;* Luke says, that *God, after he hath killed, hath power (is able) to cast into hell.* Now I ask whether Luke does not declare the destruction of the soul in Gehenna as well as Matthew? After he hath killed, that is the body, hath power to cast into Gehenna; to cast what into Gehenna? the body? will Mr. B— or one of his disciples say yes, *to cast the body into Gehenna to be sure:* observe, I do not force this confession; but if both passages, or either of them, mean only body, and body is all that is intended by our Lord, then all that can be contended for is, *the casting of the body into Gehenna after it is killed.* And what a wonderful punishment is this! and what a wonderful display of divine power is this! Fear that God who is able to kill your poor, frail body, and then is able to cast that body into the valley of Hinnom, to be burned, or to be consumed by worms! Should I ever become a Universalist of Mr. B—'s school, I do think my conversion will be effected by reasoning more powerful than this.

2d. Simple and pitiful as we have considered this mode of reasoning to be, it is that for which our Inquirer is going to contend, and that very critically too. He is going to "attempt to show" that this passage has no reference to the "immortal part of man," but only to the "mere natural or animal life." This he attempts to show by asserting, first, that נפש *nephish* in the Hebrew, translated ψυχη *psuche* in the Greek, and *soul* in the English, is "*often* used *to express mere natural or animal life.*" We admit this, namely, that it is "*often*" so used, but does Mr. B— offer this for proof that soul means merely animal life in *this* place? because, if he does not prove this, he proves nothing; nor can he prove any thing by this, for he tells us only that soul OFTEN, *not always*, means natural or animal life: and so that if it only *sometimes* means this, he has not by such reasoning proved that it means this *here;* yet we demand this proof

before we are converted: but this proof cannot be given. The fact is that ψυχη *soul* is a term of very various application; *soul*, sometimes means simply the person, or individual, as on board Paul's ship, there were two hundred threescore and sixteen souls, ψυχαι, that is so many persons or individuals. This occurs in numerous instances not needful to mention. *Soul* also frequently signifies animal life, as Mr. B— very correctly shows; and it likewise frequently *signifies the rational, immortal mind, as we will show.* (*Heb.* x. 39.) 'We are not of them who draw back unto perdition (destruction;) but of them that believe, to the saving of the *soul*.' (*psuche.*) (1 *Pet.* i. 9.) 'Receiving the end of your faith, even the salvation of your souls'. (*psuchai.*) (3 *John*, 2.) 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul (*psuche*) prospereth.' These are only two or three instances among a great many, showing that soul (*psuche*) often means the spiritual, immortal part; for it would be perfect nonsense to read these passages *animal spirit:* and I am unwilling to read them so in this public assembly, because it would appear ridiculous, and it would be holding up our author to contempt, which thing I conscientiously avoid. You see then, that the absolute meaning of soul (*psuche*) depends entirely upon the way in which it is used, and the subject to which it is applied; the most common reader of the scriptures can see this, and nobody would have been in any strait if our Inquirer had not perplexed them with his very partial, and I must say, unfair, citations: and I am sorry that he has farther pursued the same bewildering and deceptive course: for to make good his argument against soul (*psuche*) being ever intended for the *immortal part*, he asserts, or rather insinuates, that when the immortal part of man is intended, πνευμα *pneuma*, is used and not ψυχη *psuche;* but this is quite as wide of the truth as the other criticism; Mr. B—'s cause must be desperate, or he would not catch at such mere straws. Πνευμα *pneuma* is applied to both, animal life, and immortal life. When our Lord raised Jairus'

daughter to life (*Luke* viii. 55.) it is said, 'Her spirit, πνευμα, came again.' By this return of her spirit is meant the same, I apprehend, as that for which Elijah prayed in regard to another dead child, 'Let this child's soul ψυχη come into him again.' You see that no stress can be laid upon the mere use of these terms, without regard being paid to the subject and circumstances relating thereto. That Mr. B— should have endeavoured to raise proofs, from such equivocal ground, is greatly against his theory and his judgment: but all this is to show, if possible, that our Lord by using the terms *body* and *soul* meant nothing more than *body*; but even admitting that he proved this, namely, that soul meant body, he does not seem to be fully aware of the absurd consequence involved in the proof; Jesus is made to speak in this manner, 'Fear not them which kill the *animal life*, but are not able to kill the *animal life*, but rather fear him which is able to destroy both *animal life* and *animal life* in Gehenna.' For Mr. B— to render Luke's passage in his own way would be still more absurd, and savour too much of trifling for reciting in this solemn exercise. Our Inquirer seems to be aware at last of his desperate condition, and so to make his escape, he veils himself in a cloud of critical citations, leaving us in the possession of soul and body, the *mortal* and *immortal* part, liable to punishment in Gehenna, praying God's mercy, and saying, (207) "God is *able* to destroy both soul and body—his power reaches to this, but it is to be hoped that *he will not* do this." Alas! that Mr. B— with his knowledge of divine things, and experience too, in the art of reasoning and proving out of the scriptures, should have so suffered his understanding to become the vassal of a system calculated only to serve the cause of scepticism, and to overthrow all legitimate authority, human and divine.

All Mr. B—'s reasoning upon Gehenna goes upon a mistake which we have seen to consist in a premature apprehension of the meaning of scripture. His imagination is so alive to his system that he anticipates his proofs, and so at

last fails to realize them; just so with Hades, in many of its applications, as we have seen; so that it is wearisome and even painful to follow him in such labyrinths, especially as we are averse to a spirit of rivalry and triumph; all we wish, is to convince by a fair developement of truth, and there leave the matter. Whether this has been effected on the article of Gehenna, must be left with the candid mind to decide. A review of the course we have taken remains for your consideration, with which we shall close.

LECTURE VI.

Mr. Balfour's System opposed to Divine Authority.

DO YE NOT THEREFORE ERR, BECAUSE YE KNOW NOT THE SCRIPTURES, NEITHER THE POWER OF GOD?—*Mark* xii. 24.

THERE is an intimate connexion between all errors; and what is remarkable, those errors which seem to be the most opposed, will, upon examination, be found to be of the nearest kindred. The errors of superstition and of infidelity will be found to justify this observation. Superstition believes till the mind is surfeited by the fulness of absurdity: Infidelity comes in to its relief, and, after having been so much the dupe of imposition, great credit is taken in doubting every thing, and believing nothing. It was the growing sect of the Pharisees that brought in the sect of the Sadducees. The Pharisees had been excessive in their respect for tradition, they had loaded, and even disfigured the duties of religion with many a vain superstition, till the more inquiring and freethinking part of the community, began to speculate upon every spiritual claim; not only was all traditionary authority by them despised and rejected, but even the more spiritual and sacred doctrines of divine revelation were explained away, so as to make all the duties of religion

comport with the low demands of a worldly sanctuary, and a material state. Thus the doctrines of the Pharisees and Sadducees are brought to view in the ministry of our blessed Lord, of which he bids his disciples to be aware; 'Beware, said he, of the leaven of the Pharisees, and of the Sadducees.'

Here appears to me the origin of Mr. Balfour's scheme, with its progress and consequences. His scheme has risen from the disgust he has taken at the superstitions, assumptions, errors and hypocricies which have mingled with the profession of religion. Mr. B— in his "Inquiry" has not made a proper distinction between the doctrines of revelation, and the erroneous and faulty way in which they have been represented and taught, and so he has too indiscriminately condemned the truth itself, along with the errors which are a manifest departure from it. The strong metaphor and lively drapery, with which revelation is often clad, seem to have given occasion of offence: and not having been able to follow this figurative display into the realities of a spiritual world, his mind has been suffered to return back to this material state, and settle down contented with that evidence which only makes its appeal to the senses; the scriptures and the power of God he has not duly considered, and this is where Mr. B—'s system fails, and must fall. This is the view we are now, in conclusion, to take of Mr. B—'s whole scheme.

At the close of our last discourse, we left our Inquirer in the turmoil of his material scheme. He had laboured hard, and distressed himself not a little, in attempting to prove that *body* and *soul*, as expressed by our Saviour, in his doctrine to his disciples, meant the same thing, and, that only the mortal part of man was intended. But all Mr. B—'s arguments, instead of proofs, are mere evasions, critical perplexities, and feeble consequences: he evidently is not satisfied with his own performance, he has no confidence in his own conclusions; neither can he persuade himself that his reader will be convinced, for, he at last has wound him-

self up in a web of intricacy, of which he is so conscious, that he is obliged suddenly to forsake his strong hold, and beg his way out at the mercy of God. (195) "God *is* ABLE *to destroy* "*both soul and body in hell—He hath power to cast into hell.* "Power or ability to do this is one thing, *actually* to do it "is another." Able to do this? able to do what? why *destroy soul and body in Gehenna.* But how can God do that which is impossible? has not Mr. B— been writing many a lengthy page to prove that the *soul* here said to be exposed to punishment, is only the body, why then beg mercy? why take shelter in a mere threat, God *cannot* execute? "It is only said he is *able* to do it," *but saying he is able* is no proof that *he will.* Now what does this amount to? Jesus Christ says, God is able to destroy *body* and *soul* in Gehenna; but by body and soul we are to understand only body. Well then we give up soul, and admit that God is able to destroy the body in Gehenna. Is Mr. B— willing to admit this as a question settled? We have given up *soul* punishment out of courtesy to his system, now certainly he will surrender to God his right to punish the body in Gehenna. O no, Mr. B— says, *It is not declared that God* WILL *do it, only that he* CAN *do it, for* ABILITY *to do it is one thing, and actually to do it is another.* Our conclusion, then, is, that man will not be destroyed or punished in Gehenna, soul or body: but is this the conclusion to which Mr. B— intended to come? yet, willing or unwilling, he must come to it; for the last and consummating argument he has produced to prove, that man's soul shall not be punished in Gehenna, proves also that man's body shall not be punished there, and so he has proved that there is no punishment in Gehenna at all. Disciples of Mr. B—, are you satisfied with your master's reasoning? if you are, it is more than he is himself; for after having written *twenty six pages* of criticism on this passage, in which he has quoted I know not how many learned and classic authorities, he has worked himself into such a labyrinth of perplexity, and so confused his readers, that he has found it necessary to add two

more pages by way of note, in order to relieve himself and his readers from their difficulties: but what has he done by this crowded note? why, I should say without hesitancy, that he had acknowledged the feebleness of all he had advanced in the foregoing twenty six pages; for, in this note he declares himself alive to the difficulties still all around him, and that he is yet seeking a way out. And what is very remarkable, this labouring-mountainous note, after great critical pangs, as in the text, brings forth issue—an abortion! I had almost said—the same tame creature as in the former travail. (*Note A p.* 214,) "But in whatever way "the passage is interpreted, it is evident that Christ was ad-"dressing his disciples, and though his *power* or *ability* is "asserted to do what is said in the passage, yet neither here "nor any where else is he ever said to do it." Observe here, "In whatever way the passage is interpreted," that is, if it be interpreted to mean only body, then, he says, it is evident that though God can destroy it in Gehenna, he never will do it; for, "*neither here or any where else is he ever said to do it.*" So you see Mr. B—'s argument has committed suicide, it has destroyed itself—*though God is able to destroy the body in Hell, He never will do it.*

Tartarus remains yet to be considered. It occurs but once in the scriptures; it is in 2d. Peter ii. 4, and in the common version translated *Hell.* The phrase originally is Greek, ταρταρος; it is derived from a word or words expressive of horror and trouble of mind, as ταρασσω, *tarasso*, which signifies a turbid, distressed state. Tartarus was the name the poets gave to the future state of punishment; it was generally known in that character, hence Peter adopts it as descriptive of the state of punishment to which the transgressing angels fell upon their condemnation. Why Peter chose this term we cannot say, any more than we can why our Lord adopted such words as Mammon, Boanerges, Paradise. All we can say, Peter was divinely inspired, and so the adoption of the phrase is of divine authority:

Mr. B— says nothing against this term, that needs a reply, and therefore we need not detain you on a question not disputed.

We have now gone over the ground assigned us in the "INQUIRY," we have directly met and examined Mr. B—'s principal arguments on the derivation, uses, and application of the terms SHEOL, HADES and GEHENNA. It now remains, that we bring our animadversions and reasonings into a narrow compass, that at a single glance you may see how the truth lies between the two theories: as we thus approach the end of our course, we shall pay all necessary attention to some scattering arguments and objections, as they may appear to us on our road. There are two or three things at which we have only just glanced, which must be more fully met; and this also is before us, and will aid us in drawing all to one point. As we in our first discourse attempted to give an orderly and distinct view of the work then before us, so now we shall attempt a similar order in reviewing what we have done.

I. We have with candour and precision marked the ground taken or assumed by our author, namely, *No future punishment;* this ground he has chosen for himself, he tells us so in language not to be misunderstood; and that we may be *more than sure* that his present "Inquiry" is on FUTURE *punishment* simply, he informs us, that he has "a separate Inquiry," which may be hereafter published, on ETERNAL *punishment*. This treatise, then, is simply on FUTURE *punishment:* and here it is that Mr. B— falls, for almost the whole of his book is written in assertion and proof of something else; and what little there is on the promised point is so diluted and debased by this indecision and irrelevancy as to accomplish scarcely any thing in the whole argument. Before Mr. B— can do any thing more in this controversy, he must go back, and begin afresh, and set out with something special before him, something he can handle himself, and something he can make tangible to others. That he

is in a state of great confusion on this subject is evident from another circumstance, namely, this other "Inquiry" of which he speaks in a note appended to chap. ii. This *separate Inquiry* is to be on the renderings of "*olm, aion,* and *aionion*—eternal, everlasting, &c." by which, it seems, we are to receive proof that these terms originally did not assert an *endless* or *everlasting* punishment, but only a limited punishment. But then it seems to me a very strange thing for Mr. B— to settle down upon a conviction that there is no *future punishment*, and write a book to show us the ground upon which his conviction rests, and then write another book to prove and show that there is NO ETERNAL or ENDLESS *punishment*. Surely, his first book supersedes his second; if he proves, to his own satisfaction, and to the satisfaction of his disciples, that there is NO *future punishment*, he has proved already that there can be NO *eternal punishment*; for what never begins, can never continue; were I to show, convincingly, to any thief the utter impossibility of his being shut up in prison, would not this satisfy him, and were I to add to these assurances some instructions about the best way of getting out of prison, would he not smile at the discordancy of my doctrine; or, what is worse, should I not bring my *assurances* in the *first* instance into suspicion by my *instruction* in the second instance. This is Mr. B—'s predicament. He writes one book to show that there is no future punishment, and then writes another to show that future punishment is not eternal, *admitting* the very ground in the *second*, *denied* in the *first*, and so the one contradicts the other. Or if Mr. B— means by his first book to show that all punishment is *temporal*, and by his second that it is not *eternal*, he is in the same dilemma; for that which is proved to be only temporal is tacitly disproved by an attempt to prove that it is not eternal. Indeed, all this discordancy is in the first book now before us; there is no need of a second, it would render confusion worse confounded, we have *here* asserted that

there is no future punishment, and then it is admitted that there is by the many assertions that there is no eternal punishment. But these are absurdities in which many wise and good men have fallen, and it has been the lot of others, less wise, and less learned, to show these profound sages their errors, and to help them out of their difficulties: may this be the happy result of this our humble attempt in regard to Mr. B— and his disciples.

II. Mr. B—'s system goes upon a principle directly opposed to all God's moral government. Indeed, I cannot see what his theory has to do with the Immortal God, or the immortal soul, or with any thing that is *eternal, immortal* and *invisible;* every thing beyond the bounds of this material, visible world he seems to doubt or deny.

1st. *The government under which the "Inquiry" apprehends the world at first, is by no means a moral government.* It has no hold upon the mind, it offers to the mind nothing worth having, and threatens nothing worth the mind's reverence; there is nothing to fear. Adam, Noah, Abraham, with all the patriarchs and prophets, Mr. B— says, knew nothing about a moral state of retribution. Adam was threatened with a punishment *in unison* with that threatened to the old world, the Sodomites, and the nation of the Jews, temporal punishment in the infliction of natural evil. Here it will be in place to look at Mr. B—'s system of retributive justice, for he admits of rewards and punishments. The inhabitants of the old world, if they had not been so wicked, would have lived longer and enjoyed their worldly estate—but being so addicted to vicious pursuits, God overthrew them in the flood. So it was with the cities of the Plain. And so with the Jews. In all these cases, and others might be adduced, we see temporal calamities and natural evils inflicted on sinners as a punishment, but is it not surprising that Mr. B— can make no distinction between the nature of that punishment God inflicts on men, in their collective and political character, and that inflicted on

them in their individual and moral character? Nations and bodies politic, churches, and other associations, if rewarded or punished, must be so dealt with in this present visible state, for they do not pass into the future state as nations or churches, or in any other associate capacity. Society is broken up and dissolved at death; this is taught us very explicitly in the passage of which our text is a part. The Sadducees thought they had silenced our Lord in the case of the 'seven brethren,' who, every one of them, had the same woman to wife: but the error and misconception was their's, they had no distinct idea upon man's moral character and accountability: they had confounded man's *moral* and *social* character, and so had drawn unjust conclusions. I will just show you how Jesus answered these Sadducees. Observe, they brought to him a case, 'seven brethren' all had one woman to wife—now was not this an *imaginary case, a fiction?* was it likely that 'seven brethren' could be found in Jewish history who had all of them this same woman, as the case asserts? Surely it must have been a *parable*, as the *Rich Man and Lazarus;* and if Jesus had been no better prepared to answer them than Mr. B— is in his system, he would have endeavoured to escape the reasoning by saying: 'These seven brethren is only a parable.' But he sought not, he needed not relief in this way: he boldly met the question, and admitted this parable to be taken from real history, and pointed out to them their error in not knowing the scripture nor the power of God. So Mr. B— not duly apprehending the nature and character of God's moral dominion over men, has confounded the two characters and the two capacities of men: because nations and societies of men must be rewarded or punished in this time state, and are so dealt with, he concludes, in perfect agreement with these Sadducees, that there is no retribution for man in any other state and condition besides this. Strange, that a man of the acuteness of our author should not see this.

2d. *This misapprehension of the scriptures and the moral*

power of God renders all our Inquirer's arguments on a future moral state of existence feeble and futile. On the distinction, he anticipates, between STATE and PLACE, he manifests considerable uneasiness; he would that both should explicitly mean the same thing, and that thing must be PLACE. This is like his doings with *soul* and *body*, both terms must alike mean *body*. From these beggings and pleadings it is pretty evident, that, to complete his system nothing is wanted but this material, visible world: a material and *visible God* he needs, but this *being* he has not yet found, and so must proceed without such an auxiliary; but a visible material man he has found, and every thing that can be done by Mr. B— has been done in order to preserve him whole, and wholly, in that character. Man shall have no *soul*, and if he is said to have a *soul* his soul shall be reduced to "*a Hebrew idiom*," and then its spiritual character is so neutralized as to become *body*: and as man is so material, our Inquirer has not furnished, in his theory, any future state of moral exercise or existence. *Sheol* or *Hades*, either of these in a separate language, or both of these as meaning the same thing, signify the GRAVE or *state of the dead*: but all that I can make out in Mr. B—'s system on the *state of the dead*, is the state of the dead body, the tomb, the sepulchre. Our Saviour represents two men in the future state, *in Hades*, one happy, the other miserable; their condition is so dissimilar, that one is 'afar off' from the other and such an abyss between them that they cannot come together—But Mr. B— destroys all this by a stroke or two of his rhetoric, he says, that it is *only* a *fiction* of our Saviour's or a *parable*: he gets rid of the *soul* by *a Hebrew idiom*, and of torment in Hades by a *fiction* or a *parable*. These two men, instead of being, one in a *state* of happiness, and the other in a state of misery, are according to the "Inquiry" in *one place* in which they are *neither happy nor miserable*; not afar off from each other, but only "at *some* (little) distance"—"and on a level with each other." You perceive

here that Mr. B— will have no *state* or *condition* for man but what is visible and within the range of our senses. Give Mr. B— *place* and *material* and he can do very well; but cut him off from these resources and he prays the help of *parable* and *Hebrew idiom.*

Gehenna, also, in the same theory is a *place;* the New Testament Hell is the valley of Hinnom, and Jesus declares only the destruction of the Jews as a nation in Gehenna; this is all that is intended by the *damnation of Gehenna.* To make good this material system, man is divested of his spiritual capacity and possessing no higher nature than his body, is cast into Gehenna, where he is consumed by fire and worms. Gehenna is an emblem, he says, but without any moral allusion, for Gehenna (Hinnom) is an emblem of Gehenna; not even *one place* an emblem of *another place*, but *one* place an emblem of the *same* place. Thus Mr. B— manages his material theory, yet we do not mean to receive such reasonings for doctrine.

But we must not leave this article as Mr. B—has left it; we must assign some reasons for our faith in a FUTURE STATE; a future state of punishment is the question handed us by our Inquirer; let us turn our attention to it.

First. Whatever may be urged against the infliction of suffering from the benevolence of Deity amounts to very little, for, men, as we have an opportunity of seeing them, and as our own experience demonstrates, are generally great sufferers: say, that what God inflicts in this present state, is in the exercise of his moral government, and that it is rather for discipline and correction than in wrath and anger; admit this, for the sake of pursuing the argument, and then suffering inflicted or even permitted by the Deity is a mark of his displeasure; God does not afflict willingly, that is, with complacency; he does it because there is something displeasing to him, and at which he shows his displeasure. Hence, then, there is a great deal of misery in this world, and misery too in the very face of divine benevolence. Some

men live almost a whole life in suffering and pain. Some endure, in addition to their maladies, the most cruel and tormenting remedies; for hours together under the knife of the surgeon; and these operations frequently repeated. Some are flayed alive with blisters, or burnt alive with caustics. Think of what multitudes have endured by famine and pestilence, by fire and flood and frost, by earthquake, and storm, and ship-wreck. The theatre of war, the field of battle or the seige, ah, what has man prepared for himself here! To be shot through in a hundred places—to be hacked and hewn all over with the cruel sword—to be blown up into the air along with stones and bricks and broken timber, and let fall again with dreadful crash—to be buried alive in a heap of slain, to be crushed and bruised and killed by inches, by the hoofs of the war horse, and the iron wheels of the ponderous cannon car—I leave the escaped soldier to describe the rest. But you see, and you feel that man is capable of great suffering in this present state, and that God abandons him to the endurance of a great weight of misery. Nothing that can be said on the benevolence of Deity, goes to weaken this doctrine: God, in the exercise of his perfections, abandons man to suffering and to misery in a thousand shapes.

Secondly. The wicked are more obnoxious to suffering in the future world than they can be in the present; a disembodied state is a state of experience, and more depends on the mind than on matter. Man's sufferings in this present state are increased or mitigated by the operations of the mind. Beasts it is presumed suffer less than men; young children suffer less acutely than grown persons. Want of mind deducts from the sum of capacity for suffering; the consequence then is, that man in a separate, disembodied state must have an increased capacity for suffering. To illustrate this point, let us inquire into the chief causes and sources of gratification to man in his present terrestrial condition. The man we are to describe is merely the man of this world, not the voluptuary or the

drunkard, or the man of mere appetite, but the man that makes the most of this world, who keeps all his senses constantly alive to worldly enjoyments by a moderate enjoyment of them—a man, however, whose appetites are all in favour of worldly gratification, a man of this world. Our Lord describes such a man, we have heard of him before, he was rich, and clothed in rich attire, his table was well spread, and he fared sumptuously every day: his companions were of similar appetites, and he passed his days in mirth and pleasure. Solomon in his low estate was such a man, he was gratified with many carnal delights—delicious music—seeing great and various sights—displaying his riches, and giving his heart to vanity. To these we may add what some men derive from reviewing past indulgences, and from anticipating expected ones.—There are also the philosophies of this world, if I may so speak; some men delight themselves in social intercourse, in political combinations, in schemes of civil polity, in intrigues and management of state affairs. Others have higher and more refined studies, they aspire to the sciences and the arts, literature new and old is their idol. But all these pursuits and studies are in communion with the creature: God and divine things are excluded. Now introduce such men into the world of spirits, where nothing is material or sensual, but all mental and intellectual, and what sources of gratification are open to them? Here is no luxuriantly spread table, no wines of rich flavour, no languishing airs upon lute or harp, nothing to invite a fleshly appetite,—and no such appetite to indulge; all these capacities for sensual enjoyments are left behind in that world to which they can never return: no philosophy or science such as earth afforded, no political aggrandizement nor ambitious projects, nor any passion for such exercises, were they proposed or possible. It is difficult to figure such an experience, but we may suppose one of our race, while an inhabitant of this earth, to lose all his five senses, or they shall be so impaired that they shall be capa-

ble of no perfect operations: he shall be blind, deaf, benumbed with palsy, dead to flavour of taste and smell; such a man shall breathe and have the exercise of his mental powers, and without his bodily senses, what a wretch he must be. Well! this is something more than imagination, the man of the world is going, more than literally, into such a state, a state where all this and more will be realized. I ask what a man of this world can find to his satisfaction in the eternal world of spirits—not one single source of delight or of pleasure opens to him—what knows he of God, or God of him? are they not perfect strangers to each other—celestial spirits or the spirits of the just made perfect; their fellowship he always avoided, and what society can they have now? In this disembodied state he may meet with many who were his associates formerly, and in whose society he took great delight; but here they are all changed, they are like himself, disembodied, having no more capacity for his society than he for their's.—Only think of this state of vacancy, this total privation of all that is or can be pleasurable. But this is not all; the mind is alive, and all its faculties improved, its powers are more independent, its ardour and aspirings are more abundant; yet upon what can it exercise its affections—it must fall back upon itself—and what resource has it here? bitter remorse, solitary, melancholy, dismal workings of a wrathful conscience. The mind runs back upon all the pleasures of this mortal life, but these scenes are gone by never to return; the mind looks on, but all is wild, and waste, and grim—the blackness of darkness bounds his horizon, and hope deferred maketh the heart sick, unto despair and death. Heaven, he has heard of it, but he knows nothing of it. Hell, he has heard of it too, and within himself he finds it—his own society is his torment, and alienation from God is his condemnation.

In this method of illustration, brethren, you must have observed, that I have called in no aid from Divine wrath to make men miserable. I have made a hell of sin and sinners,

and these are the constitution of future punishment; without these not all the thunderbolts of vengeance, nor stores of wrath could make a hell. Hell is that *state* in which the blessed God is not—Hell consists in the love of sin without a capacity for its pleasures: on earth are the pleasures of sin for a season; in hell *that season is over;* the love of it remains, but the pleasure of it is past; this is perdition.

Mr. B—'s system is totally aside all this; he knows not any thing but that may be seen or felt, as we see and feel in this world of sense. *Sheol*, *Hades* or *Gehenna*, must be a place, or he can have no idea of any existence there. *Sheol* and *Hades* mean the *grave*, the state of the *dead*, and our Inquirer will have it that the dead are there? if we point to him the living there, and not the dead, as in the case of the rich man and Lazarus, he says it is only a fiction, a parable, not a reality: but in this he joins the Sadducees, who knew not the scriptures nor the power of God, and with them falls back upon a scheme of mere materialism, in opposition to the doctrines of revelation generally, and in defiance of the doctrine still more particularly taught by Christ, by whose glorious gospel life and immortality were brought to light, and the vision of the eternal world made so plain, that he may run that readeth it. Gehenna is a place of suffering, a place of suffering in this world, a place of suffering to the Jews; but as Gehenna is *Hinnom*, not *Hades*, it must be a visible place of suffering, and therefore cannot be the place of future misery; so Mr. B— concludes that as there is no *place* of future misery there can be no *state* of future misery. If Mr. B— and his disciples can content themselves with this reasoning, with all this absurdity upon the face of it, they must be left in quiet possession of their prize, but we must be permitted to dissent.

III. The author of the "Inquiry," after reading much, and writing much of what has been the fruit of his reading and thinking, seems to me to be very far from being acquainted with his own system, either as to its *principle* or *ten-*

dency. As to its *principle*, he is not only very much confused and perplexed upon future punishment, whether he is to contend against it in a *limited* or *unlimited* form, but upon what he is to erect his theory. He boldly announces in the title of his book, four words, *Sheol, Hades, Tartarus and Gehenna;* upon the meaning and application of these, he proposes to establish his system; and what is the system he is endeavouring, *bona fide*, to establish? Can we make out any thing else but this? That in the constitution of God's whole universe, natural and moral, there is no state, or place, or condition beyond the bounds of this world in which sinners can be punished. His proofs are, *Sheol* or *Hades* is no state of misery or happiness—*Gehenna* is a state of temporal misery only. This is Mr. B—'s strong hold; but after all his expressed confidence, he is aware that his strong hold is not strong enough to hold him fast and secure him from fearful attack. Therefore he has another refuge, namely, "That all who are saved, shall be saved from their sins, "reconciled to God, and made meet for heaven." This is giving up the principle just in the same tame way as he gave up what he contended for so long under the articles of soul and body, (ψυχη, σωμα) by praying God's mercy; though God could punish soul and body in Gehenna he would not do it: so now sinners, after all he has affirmed, are obnoxious to punishment, and nothing can save them from it, but, *being saved from sin, reconciled to God, and made meet for heaven.* Every body must see at once that if the salvation of sinners depends on their being pardoned and renewed by divine grace, then all Mr. B— has said about non-punishment in Hades or Gehenna comes to nothing; for though he has proved, as he thinks, that there is no future punishment for sinners in either of the places called Hell, yet, "ALL who are saved, must be saved from their sins, and reconciled to God, and made meet for heaven." The consequence is, ALL who are *not* saved from sin, *not* reconciled to God, and *not* made meet for heaven must perish, that is,

will be given over to punishment. I would now, just call upon the disciples of Mr. B— to look at the sad predicament into which their master has brought them. He has told you that there is no future punishment for sinners; Hell is only the grave, a mere bugbear, no future punishment in Sheol, Hades, Tartarus or Gehenna, nor in any other place. Well, you have listened, and have been allured by the syren song, you have given loose to the fire of nature, you have gotten into habits of free and easy living, God is seldom on your thoughts, death and eternity you have put far away, and you are beginning to feel satisfied that all is well. Now, all at once, after this sweet, comforting repose, Mr. B— comes and tells you, that the system into which he has initiated you, and by which you were said to be made free, is an idle dream, a refuge of lies—he says, you must break off your sins by righteousness, be reconciled to that God whom you have made your enemy, and be prepared for heaven or you will certainly perish. He tells you that he is "firmly" persuaded of the truth of this. And here I will add my testimony, and testify, candidly to Mr. B— himself, that he has endeavoured to set up a system of religion, the first principle of which he does not understand, the very fabric he rears with so much labour and pains, he prostrates with his own hands by a single blow. That must be a frail and fragile piece of work, that the workmen himself cannot handle without demolishing.

Our author seems equally unaware of the *tendency* of his theory; as he goes along every thing is prostrated that stands in his way, law, gospel, patriarchs, prophets, apostles, evangelists, *Christ* himself, *his* sayings are all a "fiction," the soul of man is all a 'vapour,' hell is an 'old wife's fable,' and God the Judge of all, with his judgment-seat, is laid prostrate with all the rest. But this levelling and demolishing system at last seems to awaken the anxieties of our Inquirer himself; he is rather shocked at the devasta-

tion and slaughter, he has made with his own hands, and in his affright his imagination figures to him a formidable opponent. Popular opinion objects, and the objection he anticipates thus—"One of the most popular objections, which I "think can be stated, is, that my sentiments are of a li-"centious tendency." This comes in on the 336th page; he considers it as a deadly blow aimed at his favourite hypothesis, and a deadly wound it inflicts too, a wound that he is unable to heal; indeed he applies no balm, he abandons his own system, and becomes a *Retributionist*, in order to preserve a little faith yet on the earth. He says, "The persons who bring this charge against us, "seem to think that because no hell torments are prepar-"ed, that men are to go to heaven without any Saviour or "salvation. We believe no such doctrine. On the contra-"ry, we as firmly believe as any persons, that all who are "saved, shall be saved from their sins, reconciled to God, "and made meet for heaven. If there be any Universalists, "who believe otherwise, we disown them, and would be "glad to have them give up the name, until they have re-"linquished such principles." As Mr. B— does not tell us in this paragraph, nor any where else that I have seen, how men who die in their sins are saved from them;—how men who go out of this world at enmity with God are reconciled to Him; nor how men who die in a state of mind only fit for perdition are meetened for heaven, the objection must lie with all its weight upon his theory, and as he talks of disowning Universalists for holding such a "licentious" doctrine, he must submit himself to the rejection; yes, he is rejected already; Universalists who expect salvation through the merits of a Divine Saviour, and by the influence of a Divine Spirit, consider Mr. B—'s theory, with all of the same school, to be a prodigal libertine infidelity, a wanton philosophy that dotes upon the depraved affections of the human heart, and opens the floodgates to a torrent of impiety and lust. It may be difficult to wake up thoroughly

our theorist to these consequences and tendencies of his system, but some, with whom he would wish to be denominated, are wide awake to the depredations he is making upon the moral government of the universe; they see, as every serious community of christians must, that Mr. B— and his disciples have but one step more to take and they are professed Atheists, 'without God in the world;' their present system is in its essence Atheistical, and nothing but the honest avowal of it is wanting to give it consistency of character. Our author does not seem to be aware of the *tendency* of his system, as it regards its *popularity:* he thinks that the doctrine of future misery is popular, merely because the greater part of the whole christian community of various denominations profess the doctrine in their creeds and formularies; but here he has suffered himself to be deluded, for the great body of these are practically, NON-RETRIBUTIONISTS; they find something in their several systems, equal to what Mr. B— offers in his, *a way of escape from punishment*, and so they can go on in their iniquities, and sin because grace abounds. The Romanists escape the necessity of a holy and virtuous life by their priestly absolution, and their purgatory. The church of England buries all her members 'in sure and certain hope' of future happiness; here also a new heart and a new spirit are unnecessary. Calvinists, of various orders, expect salvation from the gracious decree of predestination, without being conformed to the image of God's Son. Arminians and Hopkinsians expect they shall get to heaven by the general efficacy of Christ's death without the love of Christ constraining them to good works. Others find an asylum in their party, a peculiar *form* of discipline, one hath a 'psalm,' another a 'doctrine,' a third a 'revelation,' and a fourth, an 'interpretation,' and by these they escape the law of Christ and expect to get to heaven without any meetness for its pleasures and its employments. I do not say that the creeds and systems of these several denominations of pro-

fessed christians, taken severally as a whole, encourage or inspire the hope of impunity; but these nominal christians find some detached principles in their systems of religion which they think they can accommodate to their ungodly propensities, and so they hold to their own peculiar denomination, and have the credit of such faith, while they in fact are as much Universalist as our Inquirer himself; and of the same class too, NON-RETRIBUTIONISTS. This is what must render Mr. B—'s system popular, it is that which the free-thinking part of the community want; and as the "Inquiry" assumes a respectable appearance, and courts the attention of the learned, it is likely to meet with admirers; Mr. B— expects it to be so, he says *(Int.* vi.*)* "There are some, he hopes, many, who would rejoice to find it fairly and scripturally proved that hell is not a place of future punishment.—From such the author expects a candid and patient hearing of the evidence he has to produce." The *moral character* of our Inquirer's *converts* shall be ascertained by the view he himself gives of his opponents. "He is deeply sensible that learning, and piety, and popular opinion, are all against him." If Mr. B— is "*deeply sensible* that *learning* and *piety are against*" his system, and that it will be patiently endured only by those who can rejoice to find that there is no punishment for the wicked—if Mr. B— is sensible of all this, and yet not impressed with the bad moral tendency of his system, I do not see that we can say any thing likely to produce conviction upon his mind; 'to his own Master he standeth or falleth.'

IV. We must not fail to point out to you a *stratagem* Mr. B— frequently resorts to in the course of his "Inquiry," but especially in the *section* entitled "*Objections considered*," by which he seems to obtain a victory, when, in fact, he has met no adversary. He says, "It would be a mere "waste of time, and a very trifling employment, to answer "every *silly* objection which might be made—*All will allow*, "that *objections* which are *rational*, and which *affect* the sub-

"ject against which they are brought, demand an answer.—"These objections divide themselves into two classes; "*plausible, popular objections, but which do not bear against* "*the argument which has been adduced:* and *such as are* "*supposed to have some weight against the evidence in sup-* "*port of that argument.*" Observe here, that Mr. B— is not disposed to notice "every (any) *silly* objection which might be made;" but such as are "*rational* and *affect* the subject," he will notice. The *objections* you will observe farther, are not, after all, objections really made by any one, but only such as he anticipates, or such as he frames himself in his own words; but we should expect them to be objections that "*affect* the subject." But lo, and behold, these *objections* he classifies under two heads the 1st. as having *no bearing against the argument adduced by him*, and the 2d. as only *supposed* to have some weight against his evidence. Such objections as these I should expect to be *silly* ones, and such as he said above *would be a waste of time* to notice. And the fact is, the objections he has anticipated and introduced are, for the most part, very weak, and without energy, in their application; they are applied in just such a manner as I should expect an opponent to apply them. And even those objections which are more characteristic of a counter argument he objects to, as illegitimate, and unreasonable, and treats *us* very uncourteously in defending *himself*. This is particularly the case on the article of *state* in opposition to *place*. Besides, it is no honorable warfare for a man to make an adversary to his own mind, a mere man of straw, and then show his prowess in beating him down. Of these objections there are, to the best of my apprehension, four in the first class, and thirteen in the second. The discussion of these articles occupies no less than 85 pages, a very large proportion of which is taken up in assumptions on Gehenna, which assumptions we have proved, from scripture testimony, to be without foundation. There are two pages on these points which Mr. B— tells

us he "*shuddered*" when he wrote. I hope he did, but how a man of his habits could "*shudder*" to write such a paragraph, and not "*shudder*" to print it, is to me astonishing. As I would rather suppress, than excite curiosity on this particular, it is necessary to say, that this indecent article contains a supposed dialogue between God and the Devil; the Devil is a person whose real being I should, from some hints in the "Inquiry," suppose Mr. B— denied, but in this passage, under his own hand, with shuddering and horror, he has given us not only proofs of the Devil's being, but of his agency upon the minds of men, 'Lord lead us not into temptation, but deliver us from the evil one.'

The matter of Mr. B—'s system is certainly very much scattered and lies more or less in every part of his book: several things have been called up at times as we have gone along, which are principally treated in this section of objections answered, and as an article or two more under another head will come to view, we need not add to this by any farther discussions of these observations now.

V. But there is yet another refuge to which our Inquirer has fled for succour, with his system; to which we are compelled to follow him: but whether we shall dislodge him so easily as we have done in former retreats is a matter of some doubt. However, if we cannot drive him out, we must make his asylum as inconvenient and as comfortless as possible. Mr. B— apologizes for his theory, and even jutifies his speculation, upon what he declares to be the manifest state and condition of all the churches, reputed as *orthodox* or *evangelical*, in this section of our American Israel. *He asserts, that they have departed from the great doctrines of the Reformation—that their ecclesiastical discipline and moral progress are a mere party formality, and a shameful hypocrisy.*

The term ORTHODOX is of various acceptance. Sometimes, and that often, it describes an established or dominant party in the visible church, or a party that has retained enough

of power still to usurp and domineer over such of their brethren as refuse to be of their *party* and to work with them in their church craft. Thus the term applies to all *parties*, and mere *sectarians* of every creed, whether it consists of faith or unbelief; this is orthodoxy. But by the term we understand, sometimes, that body of christians who hold, what are commonly called, the doctrines of the reformation; what these are I need not delineate, every one at all acquainted with the history of the church knows what these are. The term evangelical applies much in the same way. Churches in this region, thus denominated, Mr. B— thinks have very generally departed from the reformation orthodox standard. On the subject he speaks thus. (379) "You may hear "men every day call themselves Calvinists: but Calvinism "now is a very different thing from what is found in the "works of Calvin.—You hear also of orthodoxy, but ortho-"doxy is not the same now that it was twenty years ago, "and what is true orthodoxy in America would not be or-"thodoxy in Scotland" and we may add neither in the Southern churches, as well as churches generally in Europe. Now, can we defend these churches from these charges? can any one do it, with such glaring corruptions before our eyes. Our principal theological department, after a series of vacillating and speculating, has aimed a deadly blow at the all important and all precious doctrine of the ATONEMENT. And what is still worse on this point, after some effort on the part of this declining seminary to return, the *Christian Spectator*, the professed guardian of sound doctrine, comes out in open advocacy of this defalcation, and boldly tells the orthodox community, that they do not understand the subject. It is really a pity, that a journal of the general merit of the Christian Spectator, should not maintain enough of independence and decision to assert the doctrine of the atonement, when the credit of high places is at stake. This kind of proceeding in theological affairs gives Mr. B—, and indeed all unbelievers, an opportunity of exulting over

the orthodox. Hear what he says (379) "Before they (the "orthodox) open their lips against me, let them return to "the doctrines of their forefathers, and confess how greatly "they have departed from the good old way."

Mr. B— triumphs not a little also over the fallen moral character of the orthodox, he asserts their discipline and general ecclesiastical proceedings to be very wide of the truth and righteousness. He says many hard things, two or three of which only shall I notice. He says (231) that the orthodox do not believe the doctrines they profess, particularly the punishment of the wicked, if they did they would not act as they do. He says (353) that revivals of religion, the subject of so much boast, are mere schemes of church policy, a pious fraud, a *manœuvre to get up* a something for the enlargement of a sect wanting in better means of promoting its spiritual interest. He adds also, (358) that he has seen "printed rules for bringing about revivals"—and that any may get up a revival if they will. On the subject of revivals I know some people object to them, as they object to all real religion. Others lay such stress upon these excitements as to subvert and neglect the means God has appointed for building up his church in faith and holiness. Other some hang in doubt, and among these are to be found some of the best advocates of the cross of Christ in this Union: and although I have not the vanity to class myself with the best advocates of the cross, yet, with these I am somewhat in doubt, and how can I be otherwise, when furished with no better evidence than weekly newspaper detail —detail so frequently contradicted by an appeal to the facts they so incorrectly deal out to their readers: and then, upon a nearer approach to these asserted cases, so far as my observation has gone, the evidence has been still stronger against their producing any real increase of vital goodness. Much that has fallen within my personal observation, leads me to lament a very visible want of sound *orthodox* principle, and a still greater dereliction of *moral* principle.

From this view of orthodoxy, as given by Mr. B—, we learn two things. First, the probable reason why the orthodox did not attempt an answer to the "Inquiry"—the reason is rather obvious, the orthodox were conscious that they were too much on the wane themselves to do any thing with Mr. B—; he would have said, if they had "opened their lips"—'Physician heal thyself.' He does say, "Before they open their lips against me, let *them* return to "the doctrines of *their* forefathers and confess how greatly "*they have departed from the good old way.*" We are taught secondly, how to take our leave of Mr. B—. We have an opportunity now of introducing our friend Balfour to a body of the christian community with whom, it is probable, he had thought there could be little fellowship. Mr. B— insinuates that the orthodox do not believe in a future retribution for sinners, (231) and he justifies his "doubts" of their faith in this doctrine by argument not a little cogent: if so, then they are Universalists, and Universalists of Mr. B—'s class, *Non-retributionists.* The junction is easily formed and it seems natural; for these apostatizing orthodox, it seems have had a hand in forming our Inquirer's present scheme, and Mr. B— himself has given a delineation of their decline so favourable to his own, that they in the fitness of things ought to coalesce, and declare themselves one. But in this junction, for a junction there is, I solemnly call upon Mr. B— and his orthodox allies seriously to consider from whence they are fallen and to repent, and to do their first works.

In all the foregoing it will be perceived that I have been attempting a Reply to Mr. B—'s "Inquiry," not altogether a reply to his Book; to have replied to that, would have been to have interleaved 450 pages with twice as many more, and then to have extended these lectures to a wearisome length. Mr. B—'s theory is, *that there is no future punishment*—Sheol or Hades, as the future invisible state of men, gives no proof of future punishment—Gehenna is no em-

blem of future state punishment, nor has it any allusion to future punishment. To these articles I have attempted a reply, considering them to contain the nucleus of the whole theory; some few incidentals, important in their place, have fallen under our notice. What has been our success the religious community will decide. But for myself I must just say, that if I have proved any thing, I have proved that the wicked are punished in a future state; this too has been proved by the Scriptures, without any regard to human systems or creeds, orthodox, or heterodox. If Mr. B— should think his "Inquiry" not met, I have to demand of him, in the first place, an explicit statement of his own theory—a precision of idea on *future*, in opposition, to *eternal* punishment, an acknowledgment that the former does not include the latter, or that, even proving there is no eternal punishment, it is not proved that there is no future punishment. And then I shall call upon him to prove, in direct terms, from the Scriptures; *that all the wicked are received into happiness immediately at death:* this he must do, *not by negatives but by positives: We* have dealt in positives, *We* have shown you the wicked 'in torments,' 'tormented in Hades.'—'Soul and body destroyed, (not annihilated) in Gehenna.' Now it remains for Mr. B— to prove positively the reverse, and that in similar terms—Without this positive way of going to work, it will not serve his purpose to give a new edition of his present "Inquiry," or to publish his announced second or "separate Inquiry." No, nothing will do, the public will receive nothing from him, but plain matters of fact as laid down in the Scriptures. Nothing short of this shall I pledge myself to notice. And now to the God of truth I commend him, and his, praying with my whole heart, that he yet may be the honoured instrument of eliciting divine truth, and finally be brought to the highest enjoyment of it in the midst of the Paradise of God.

To this congregation one word. The society meeting in this church will accept my thanks, which I now publicly tender them, for the handsome accommodation afforded me in the use of this pulpit, and for their candour in admitting a 'free inquiry' in their place when refused by others. May the God of all grace be your portion, and may we in heaven together praise God and the Lamb for the privileges enjoyed in these exercises. The choir, whose sweet and harmonic sounds have inspired our devotions, will also accept our thanks. May they under heaven's highest arch unite with angels and elders and harpers in the praise of God and the Lamb forever and ever. This audience, some of them, have come from far, and stood many a weary hour, and all have attentively listened; accept a humble acknowledgment from a preacher, whose measure of talent has been much assisted by your patience and seriousness, and persevering application to the interesting subject we have been called to consider. May that blood, which was shed for the congregation and the priesthood, be upon you, and upon him that has ministered to you. 'And now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory, and majesty, dominion and power, both now and ever Amen.'

NOTE.

THE sixth and last Lecture, more particularly, declares Mr. Balfour's system to be in direct opposition to Divine Authority, as revealed in the Holy Scriptures. This is the point at which we are at issue, and this is what I would wish deeply to impress upon his mind; for this especial purpose this note is added. The "Inquiry" is written to show that the wicked, dying in wickedness, go immediately at death to future happiness.—In opposition to this I have endeavoured to show that the Scriptures declare, that, the wicked at death go into a state of future punishment: passages expressing this have been cited, and a view given of this doctrine as a fact demonstrated, as distinctly and positively, as that the righteous at death have hope, and go into a state of future happiness. If Mr. B— should think proper to remark upon the foregoing, and offer his remarks as a refutation of my asserted scripture theory, I wish now finally to remind him, that his going over the old ground, Sheol, Hades, &c. will be of no avail, he has done more than enough there already.—It will be equally in vain to call in the help of Dr. Campbell, and other learned writers, every journey that way is travelling beyond the record.—Neither must he fall upon an exposure of the orthodox, they may be as corrupt as he represents them, or they may not, it matters nothing to him or me in this case. Mr. B— has to show us in the Scriptures this doctrine, namely, that, The wicked hath hope in his death.—That the wicked go into life eternal.—That the wicked shall shine as the sun in the kingdom of God.—That within, not without, are dogs and sorcerers, &c. he must give us chapter and verse for this, as we have done in establishing the opposite doctrine, and then I stand pledged to acknowledge myself defeated, but not till then, do I pledge myself to say one word. Mr. B— is to be aware also, that in this dispute and discussion, I have been in no sense the organ or agent of a party, even those in the christian world, whose theological system may be supposed to favour mine, have stood off, and my humble effort has been under their frown; they have no interest, they say, in this controversy, therefore in Mr. B—'s defeat they gain nothing, or in his triumph they lose nothing; I am a single individual, alone and unpledged in this warfare. Mr. B— must then reply to *me*, if he reply at all, not to any one, or to any party besides. I am as indifferent to the views of these parties as they can be to the result of this discussion; so that if I fail to convince Mr. B— *the church* will suffer no damage, and if I succeed and restore Mr. B— and his followers to the right way— to "the good old way," I have only to add devoutly, TO GOD BE ALL THE GLORY.

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